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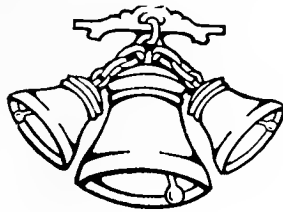
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CHRISTMAS CHIMES

By Annie Malin

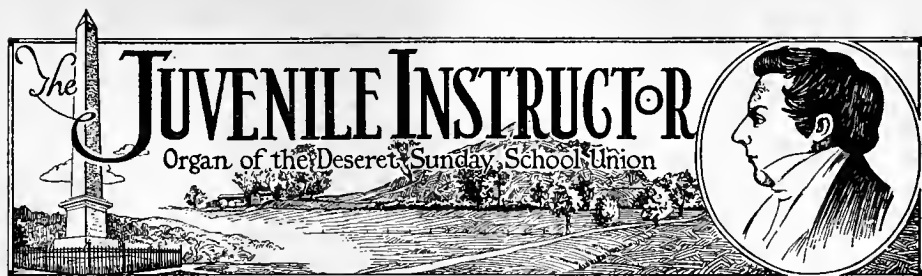
Once more the Christmas Chimes ring out
 "Good-will," and "Peace on earth."
Once more we to the children tell
 The story of His birth.
In fancy we can see the star
 Which led to where He lay—
That Holy Child at Mary's side,
 Asleep upon the hay.

Now at this happy Christmas-time
 May we forget our cares;
And may our voices sing His praise,
 Our hearts be full of prayers.
May holy angels gather round,
 As chimes ring out again—
Dear Savior, fill the world, we pray,
 With "Peace, good will to men."





THE CHRISTMAS MOTHER
(The Star of Bethlehem—Piglhein)



Vol. 58

DECEMBER, 1923

No. 12

The Christmas Mother

By Susa Young Gates

Blessed above all women was Mary, chosen to bear under her heart the Christ Child who came to redeem the world from sin and death.

Our thoughts of Christmas should sometimes linger on the Mother who gave to the world her Son Jesus, for a Savior of life unto life or of death unto death. We are familiar with her story because we cannot hear concerning the Christ without learning something about His dear and beautiful Mother. We do not worship her as some do, nor do we misunderstand her as others may; but we bow in tender love and reverence before the memory of the only earthly parent of our Lord. She was exquisitely pure, deeply religious, for such was the woman who could be so honored of God as was Mary, the wife of Joseph the carpenter, and the mother of Jesus of Nazareth. And yet how human, how woman-weak she was! Invincible in love, strong to sacrifice self, but so woman-like in her impatience and her desires to see her Son justified and herself vindicated.

We linger with tender interest over the few and meager details of her life and character as given in the gospel. We study the things over which she ponders. We follow her after the Annunciation to visit her cousin Elizabeth; we listen enraptured to her triumphant song; down to Bethlehem we

follow and bend over the cradled manger where lay her "first-born" Son while Shepherds and Magi join in praises of the Birth of the Christ. Away down into Egypt we watch her go to avoid the murderous designs of wicked Herod. Then back to Nazareth from which hill-town pilgrimages are taken annually up to Jerusalem—first to pay her Temple thank-offering, and next to circumcise the Child. Once more we see her at Jerusalem—anxious and concerned when her twelve-year-old Son lingers in the hall of the priests—while his mother and foster-father search for the missing Boy in other caravans miles out on the homeward journey. We hear His reproof of her natural maternal anxiety—and wonder, with her, as to His probable future conduct. Knowing her Jewish age-long traditions, we can understand her disappointment and final abandonment of her cherished hopes of seeing Jesus use His miraculous powers to stun the multitude and forcibly to seize the reins of Jewish government, as she sees her obedient Son return to the carpenter's bench with his foster-father, there remaining in secluded poverty for eighteen long years. We listen to her appeals to Jesus 18 years later to work His first miracle at the marriage in Cana of Galilee, and rejoice that her noble spirit and intelligent understanding

causes her in spite of His rebuke to sweetly instruct the servants to follow her Son's commands. No doubt we have that Mary returned to her home, then, leaving her Son to pursue His little-understood course of preaching the Gospel to the poor and meek, performing His miracles only as an aid to conversion to the Gospel and never to protect or advance Himself in dignity or power. Once more coming up to Jerusalem from her home in Nazareth she attempts, together with his half-brothers, James, Joseph, Simon and Judas to persuade Him to see her, perhaps, that she might change His course; but again she is reproved as He turns rather to His disciples who believe on Him and His mission. At the cross finally she comes, and with her we agonize, as He hangs without complaint to suffer the vilest death meted out to criminals; and we, too, hear His gentle charge concerning her to His beloved disciple John. At last we enter with her sharing her broken heart and contrite spirit, into the upper chamber on the Day of Pentecost and together we receive the quickening of the Holy Spirit as we see at last the true meaning of His life and His death, while Mary's human mother-love is swallowed up with ours, in worship of our Lord and our Redeemer!

Mary's lineage was of David; the genealogy given in Luke was Joseph's, according to tradition. Geikie, in his "Life of Christ," and Madam Mountford, the famous Jerusalem-born lecturer, repeat the early traditions concerning this fact. Madam Mountford in her *Life and Lectures* tells us:

"Joseph, tradition tells us, was already married, having three sons and two daughters. These children are mentioned as 'the brethren of the Lord.' In Palestine a man assumes the genealogy of his wife, if there is no male on her line, and she is legally known only through her husband, therefore that is why Joseph has two genealogies. His own is that given by Luke as the son of Heli, and shows him to be a descendant of David through

Nathan, but Mary's genealogy is given by Matthew as the direct offspring of David, the son of Abraham. That is why Mary in her magnificent song refers to her genealogy, "As He spake to our fathers, to Abraham, and to his seed for ever." Joseph is only called begotten into this family through Jacob because he is the "husband of Mary of whom was born Jesus, who is called Christ."—Matthew 1:16.

Another tradition gives us the information that Mary's father, Joachim, and mother, Anna, were of the tribe of Judah and that they had waited long for a child. After twenty years Anna's prayers were heard and she took a solemn vow that the child about to be born should be dedicated to the Lord, whether son or daughter. This vow was accompanied with a statement that the child should never appear in public until she entered the Temple courts. Therefore the little girl Mary was kept in sanctuary until she was three years old and when she was taken to the temple, she ran up the steps unaided. From that hour she received the schooling given to the female descendants of the royal line of David in the temple. Her literary powers and high culture are well attested in the famous song called by the Catholic church, the Magnificat, and sung on all formal occasions in that church. This is said to be the most exquisite poem known to history.

Mary was Joseph's second wife, according to the well-known traditions, her husband having four sons and two daughters by his first wife. These sons are referred to by Luke when they come with Mary to persuade Joseph to return to Bethlehem.

When Madam Mountford lectured in this state thirty years ago she read the Book of Mormon through and insisted that no one but an oriental scholar could have written the book. One of the first incidents which she used to illustrate her point was in Nephi's description of the Virgin which he saw in vision and who was to become the mother of the Lord. This very fact had distressed the young

"Mormon" woman who was with her and she listened gladly while Madam explained that only the oriental women wore costumes which designated them as maiden, wife, or mother. Consequently only an oriental student would know that the clothing worn by Mary in the vision would indicate her virginal state.

We are told by tradition that "Mary had a fair complexion, blonde hair with bright hazel eyes. She had no pride and was wholly free from deceit. Without weakness, she was still far from forwardness." The same authority tells us that "she made her own simple clothing and was always contented with natural colors instead of showing the blinding shades so beloved of her country women."

We leave her framed in our mental pictures as the gentlest, most thoughtful, and noblest woman of all human

women; a mother, indeed, who forgot herself in the greatness and glory of the Son she bore. Let her own song close this recital:

"My soul doth magnify the Lord.
And my spirit hath rejoiced in God, my Savior.
For he hath regarded the low estate of his handmaiden;
For, behold, from henceforth all generations shall call me blessed.
For He that is mighty hath done to me great things; and holy is His name.
And his mercy is on them that fear him from generation to generation.
He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts.
He hath put down the mighty from their seats, and exalted them of low degree.
He hath filled the hungry with good things; and the rich he hath sent empty away.
He hath holpen his servant Israel, in remembrance of his mercy;
As he spake to our fathers, to Abraham and to his seed forever."



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Concerning Claire

By Ruth Moench Bell

Chapter III

If Lottie and Adelaide were not so taken up with whatever they have to say to each other when they walk up and down with their arms about each other and talk and talk and laugh and giggle, they would notice several things about me that are different.

Besides giving up dolls, I no longer play Hide-and-Seek or Run Sheepy with the boys in the big alfalfa patch in our lot. Sometimes the children beg me to but I really feel too old for those games now, especially when I see Lottie and Adelaide walking up and down in front of our gate in the moonlight.

Another thing they might notice if they cared to try, is that I never run races with the moon any more when it comes up over the mountain. Our house is way back in the lot and every night when the moon first came up I used to love to run to the gate and race with it to the house. It always seemed just behind my shoulder.

It is not because I no longer care for the moon. Now I love to sit on the porch and dream in it's soft light. I could think very lovely things as it comes up between the trees and over the mountain if it were not for Lottie and Adelaide whispering and giggling together in front of the gate. Don't they ever run out of something to say?

One night they asked me to walk with them. I thought, "at last they realize that I am growing up;" but I soon found they were trying to get something out of me. I found out after I had told them everything I knew, hoping to get in with them at last. I was just as eager and agreeable as I could be. Then after they had got all that I had heard they said: "That's enough, Claire, you better run in now, it's getting late." Just as if

I were a puppy or a small child. I went back and sat on the steps alone, dropped just like a dish-cloth they had rung dry and had no further use for.

If they had only known that just last week Ernest Landness tipped his hat to me just as if I had been a young lady. I am beginning to think I am like Cinderella. Now when I dream in the moonlight I think of the day when some fine prince, handsome like Ernest Landness, will come with his dark raven locks and lustrous eyes and carry me away from Lottie and Adelaide who do not appreciate me. And I shall have a beautiful carriage or automobile and lovely clothes and then when those two go walking together they can have something to talk about.

Of course there are ways in which I am not like Cinderella. There is the little matter of nose. A small matter certainly when mine is the one. And then I must confess that I am not particularly beautiful. But in a wonderful gown a person might not notice anything else. This is on the *not* like Cinderella side.

On the *like* Cinderella side, I certainly have two wicked sisters even if one of them is a cousin and maybe I better say unkind instead of wicked. Yesterday such a wonderful thing happened. And then they had to go and queer it.

You can imagine the thrill I got. I was walking home from town not thinking of anything in particular when some one stepped up beside me, some one with raven locks and lustrous black eyes. He tipped his hat just as a prince might have done. It was Ernest Landness. And he offered to carry my small parcel just as if it's weight were too much for my strength. I let him take it in some anxiety.

Oh, why could it not have been something romantic like flowers or perfume, something that would have held him entranced forever, or chocolates. Instead it was a little, homely, common bag of salt, that bulged out of the paper and had a tiny hole in it that oozed salt all along the street and over our shoes. It was terribly embarrassing.

But Ernest Landness was oblivious to the salt. He walked beside me and treated me just like a princess should be treated. And all the way I kept wondering: "Oh, Ernest Landness, I wonder if you are the handsome prince who shall take me away from the cruel sisters, or sister and cousin, to be exact."

Only, all the way home, I was in the most awful agony. What if Larry and Jack should be at the gate and make fun of us! How thrilling if Lottie and Adelaide could see. Then they'd realize that I had actually grown up, that is if they'd only be decent and not snicker. But of course they had to go and muss things up.

While Ernest and I were standing at the gate talking, at least Ernest was talking, I was digging my toes into the ground trying to dig up something to talk about. Suddenly the curtains on the front windows were parted and two faces appeared. Then the front door opened and out popped Lottie's head, followed by Adelaide's. They both gave one terrific snort and then popped their heads back and banged the door.

Well, Ernest handed me the (Oh, why could it not have been something else?) the bag of salt with the tiny stream trickling down on my toes, tipped his hat and was gone. And there was I left all alone to face those terrible two.

If ever I was Cinderella it was certainly then. I had to walk all the way down the long path that leads from our gate to the house, miles and miles it seemed then, knowing all the time that

those two were giggling behind the curtains.

I tried not to waver as I went up that never-ending walk, knowing I must go forward, while my shoes all the time seemed determined to turn me around and take me in the opposite direction. I toiled on past the gooseberry bushes, the raspberry bushes, the currant bushes, the lucern patch (which Adelaide insists we call the alfalfa patch), past the plum trees, the peach trees, the apple trees, the late orange and lemon trees. Maybe it was to be that way for me. Maybe I would have to be like the late fall peaches and stay a little hard, green peach because of the frost of my cruel sisters' smiles.

It was just like the "Charge of the Light Brigade." There were gooseberry bushes to the right of me, backed by early peach trees and the alfalfa patch; raspberry bushes to the left of me, backed by apple trees and the late fall peach trees; behind me was Ernest Landness. In case I broke and ran back through the gate he would be sure to see me and wonder. In front of me was the house with its gaping windows and I was in full view of all of them.

To keep myself going forward, I kept saying to myself all the way up the walk: "Cannon to right of me (gooseberry bushes); Cannon to left of me (raspberry bushes); Cannon behind me (Ernest Landness); Cannon in front of me (Lottie and Adelaide); whose laughter volleyed and thundered."

If only they would speak instead of giggling so stupidly. They did: "Well, Claire," giggled Lottie. "Well, Claire," echoed Adelaide.

I walked past them. No general could have been braver. I deposited the hateful bag of salt on the pantry shelf. Then I tried to walk sedately up the stairs to my room, but all the time my shoes nearly picked me up and ran up the steps with me. It was certainly hard to keep them moving with even tread up the steps one at a time.

I was glad then that I had pollied those girls once on that same stair. It was when they were practicing to join a circus and hanging by their heels on the steps between the railings. I tried it all by myself when I was very small. I began on the lowest step where I could lie on my back on the floor and put my feet up; from that I kept trying one step higher till pretty soon I was standing on my head. At this point my heels caught and I could not get down and had not learned to pull myself up as the girls did. There I hung, not daring to call for help because I knew I had done wrong.

It was Daddy who answered my unuttered call for help. He came into the hall presently and found me hanging by my heels. And then didn't he scold the girls, because he seemed to know at once where I got it.

I was glad when they got scolded but of course they took it out on me after Daddy went, calling me "Polly Parrot" and saying I had pollied them.

Never mind, there is to be a Primary dance on Friday. The cruel sisters are going to help the little ones dance so I think Cinderella had better go also. I suppose I can't hope for a Fairy Godmother to transform my Peacock Blue Cashmere into an exquisite dancing frock of tulle and lace. But if Ernest Landness is there and he should dance with me, then, at least, Lottie and Adelaide will see that I am not to be despised.

This is why I am going into a book. I know things will happen to me.

* * *

Cinderella went to the ball (the Primary dance, I mean), the scornful sisters were also there. The Fairy Prince arrived. (Ernest Landness you know). Cinderella sat near to the Prince, but not too near, so she would be handy for him to dance with, but not too handy. There were dances. But Cinderella did not try to dance with the younger folk. It was not because she was afraid that Ernest Landness

would come for a dance with her, and not finding her, dance with some one else, perhaps the cruel sisters. That was not the reason at all. It was just that she did not care to dance with children any more.

There were more dances and still the Prince did not seem to know that Cinderella was so near. She smiled encouragingly at him every time he even looked her way; and she had curled her hair on purpose that she might seem fair to him.

Pretty soon he got up and came toward her. Oh, how her heart fluttered. He seemed to have found out at last that she was Cinderella and he was to play the part of the Prince, who was "to bring to naught the glory of the proud sisters."

He came on and on. Lottie and Adelaide were sitting opposite. Cinderella could not resist one brief glance of triumph toward them as he came on and on. He was nearly in front of her. He was in front of her. And then fate dealt Cinderella a cruel blow, or else Ernest Landness missed his cue.

Oh, dear, I just can't bear to put the rest of this down. Maybe you can guess what that Ernest Landness did. There I was already to get even with those cruel girls. Up to that point he had played the part of the Prince as if our Dramatic Director had coached him for it. And then to muss up the scene the way he did! Right when the scene could have closed just right with Ernest Landness dancing with me and establishing my claim to be grown up forever, I mean establishing forever my claim to be grown up! Right then, when I was so handy and willing and all, he (Oh, how can I bear the humiliation) he walked past me and I was so close I could have touched his hand. He went right across the floor and actually before I could recover he was holding out his arm to (it just has to come out sooner or later); it was Lottie he chose.

Lottie looked very much surprised

and dying to giggle, and she laughed over her shoulder at me as they danced past. And Adelaide looked surprised and grinned that irritating grin when they don't grin at all, but just try to suppress it and don't succeed in suppressing it at all. It is so exasperating.

Of course, I looked as if I hadn't expected him to come to me at all, oh, dear, no. I wouldn't have dreamed of dancing with him, not I. If he had knelt at my feet I would have spurned him and walked haughtily away. At least that is the way I tried to look.

The more I think it over the more I feel sure that Cinderella went to ever so many balls before the real one when the Prince appeared. And anyhow I don't think that Ernest Landness would exactly do for a Prince. He isn't tall enough and his shoulders are too narrow. And I've got all over my

queer feelings about him. Just the same he might have tried out for the part of the Prince that once; and let me tell him he wouldn't do.

Besides I have something else to think about than Ernest Landness and the unkind sisters and their hour of triumph and the impossibility of ever growing up. I'm to go away. I'm to have a trip. Jennie Sanderson's mother believes in girls visiting each other and she is an old friend of mother's and wants me to come and visit Jennie. And then Jennie is to come and visit me before school opens. And then won't we talk secrets and giggle and have a glorious time like Lottie and Adelaide do.

Only I do wish Jennie didn't have a dog, named Gyp. It sounds like yip and that is probably what he will do to me and I am scared to death of dogs.

(To be continued)



OFFICERS, TEACHERS AND TRAVELING ELDERS, BRISBANE BRANCH SUNDAY SCHOOL, QUEENSLAND CONFERENCE, AUSTRALIA

Back row, left to right: Elders Simon P. Creagh, Salt Lake City, and Wm. Lavon Robinson, Boise, Idaho. Middle row, left to right: Sisters Gertie Orth, May Campbell, Myrtle Prigoone, Elanore Waters, Maudie Waters, Elder H. R. Jackson, Conference President, Ogden, Utah. Front row, left to right: Terah L. Black, Richfield, Utah, John W. Orth, Archibald Campbell, James D. Howard, Thomas Dean and Sister Helen Campbell.

Children's Code of Morals

By William J. Hutchins

MORAL CODE FOR BOYS AND GIRLS

Boys and girls who are good Americans try to become strong and useful, that our country may become ever greater and better. Therefore they obey the laws of right living which the best Americans have always obeyed.

I

THE LAW OF HEALTH

The Good American Tries to Gain and to Keep Perfect Health.

The welfare of our country depends upon those who try to be physically fit for their daily work. Therefore:

1. I will keep my clothes, my body and my mind clean.
2. I will avoid those habits which would harm me, and will make and never break those habits which will help me.
3. I will try to take such food, sleep and exercise as will keep me in perfect health.

II

THE LAW OF SELF-CONTROL

The Good American Controls Himself

Those who best control themselves can best serve their country.

1. I will control my tongue, and will not allow it to speak mean, vulgar or profane words.
2. I will control my temper, and will not get angry when people or things displease me.
3. I will control my thoughts, and will not allow a foolish wish to spoil a wise purpose.

III

THE LAW OF SELF-RELIANCE

The Good American is Self-Reliant.

Self-conceit is silly, but self-reliance is necessary to boys and girls who would be strong and useful.

1. I will gladly listen to the advice of older and wiser people; I will reverence the wishes of those who love and care for me, and who know life and me better than I; but I will learn to think for myself, choose for myself, act for myself.
2. I will not be afraid of being laughed at. I will not be afraid of doing right when the crowd does wrong. Fear never made a good American.

IV

THE LAW OF RELIABILITY

The Good American Is Reliable

Our country grows great and good as her citizens are able more fully to trust each other. Therefore:

1. I will be honest, in word and in act. I will not lie, sneak, or pretend, nor will I keep the truth from those who have a right to it.
2. I will not do wrong in the hope of not being found out. I cannot hide the truth from myself and cannot often hide it from others.
3. I will not take without permission what does not belong to me.
4. I will do promptly what I have promised to do. If I have made a foolish promise, I will at once confess my mistake, and I will try to make good any harm which my mistake may have caused. I will so speak and act that people will find it easier to trust each other.

V

THE LAW OF CLEAN PLAY

The Good American Plays Fair.

Clean play increases and trains one's strength, and helps one to be more useful to one's country. Therefore:

1. I will not cheat nor will I play for keeps. If I should not play fair, the loser would lose the fun of the game, the winner lose his self-respect, and the game itself would become a mean and often cruel business.

2. I will treat my opponent with courtesy.

3. If I play in a group game, I will play, not for my own glory, but for the success of my team and the fun of the game.

4. I will be a good loser or a generous winner.

VI

THE LAW OF DUTY

The Good American Does His Duty.

The shirker or the willing idler lives upon the labor of others, burdens others with the work which he ought to do himself. He harms his fellow-citizens, and so harms his country.

I will try to find out what my duty is, what I ought to do, and my duty I will do, whether it is easy or hard. What I ought to do I can do.

VII

THE LAW OF GOOD WORKMANSHIP

The Good American Tries to do the Right Thing in the Right Way.

The welfare of our country depends upon those who have learned to do in the right way the things that ought to be done. Therefore:

1. I will get the best possible education, and learn all that I can from those who have learned to do the right thing in the right way.

2. I will take an interest in my work, and will not be satisfied with slipshod and merely passable work. A wheel or a rail carelessly made may cause the death of hundreds.

3. I will try to do the right thing in the right way, even when no one else sees or praises me. But when I have done my best, I will not envy those who have done better, or have received larger reward. Envy spoils the work and the worker.

VIII

THE LAW OF TEAM-WORK

The Good American Works in Friendly Co-operation With His Fellow-Workers.

One man alone could not build a city or a great railroad. One man alone would find it hard to build a house or a bridge. That I may have bread, men have sowed and reaped, men have made plows and threshers, men have built mills and mined coal, men have made stoves and kept stores. As we learn better how to work together, the welfare of our country is advanced.

1. In whatever work I do with others, I will do my part and will help others to do their part.

2. I will keep in order the things which I use in my work. When things are out of place, they are often in the way, and sometimes they are hard to find. Disorder means confusion, and the waste of time and patience.

3. In all my work with others, I will be cheerful. Cheerlessness depresses all the workers and injures all the work.

4. When I have received money for my work, I will be neither a miser nor a spendthrift. I will save or spend as one of the friendly workers of America.

IX

THE LAW OF KINDNESS

The Good American Is Kind.

In America those who are of different races, colors, and conditions must live together. We are of many different sorts, but we are one great people. Every unkindness hurts the common life, every kindness helps the common life. Therefore:

1. I will be kind in all my thoughts. I will bear no spite or grudges. I will not think myself above any other girl or boy just because I am of a different race or color or condition. I will never despise anybody.

2. I will be kind in all my speech. I will not gossip nor will I speak unkindly of anyone. Words may wound or heal.

3. I will be kind in all my acts. I will not selfishly insist on having my own

way. I will always be polite. Rude people are not good Americans. I will not trouble unnecessarily those who do work for me. I will do my best to prevent cruelty, and will give my best help to those who need it most.

X THE LAW OF LOYALTY The Good American Is Loyal.

If our America is to become ever greater and better, her citizens must be loyal, devotedly faithful, in every relation of life.

1. I will be loyal to my family. In loyalty I will gladly obey my parents or those who are in their place. I will do my best to help each member of my family to strength and usefulness.

2. I will be loyal to my school. In loyalty I will obey and help other pupils to obey those rules which further the good of all.

3. I will be loyal to my town, my state, my country. In loyalty I will respect and help others to respect their laws and their courts of justice.

4. I will be loyal to humanity. In loyalty I will do my best to help the friendly relations of our country with every other country, and to give to everyone in every land the best possible chance.

If I try simply to be loyal to my family, I may be disloyal to my school. If I try simply to be loyal to my school, I may be disloyal to my town, my state and my country. If I try simply to be loyal to my town, state and country, I may be disloyal to humanity. I will try above all things else to be loyal to humanity; then I shall surely be loyal to my country, my state and my town, to my school and to my family.

And he who obeys the laws of loyalty obeys all of the other nine laws of The Good American.

NATIONAL INSTITUTION FOR MORAL INSTRUCTION Chevy Chase, Washington, D. C.



L. D. S. SUNDAY SCHOOL, SACRAMENTO BRANCH, CALIFORNIA MISSION

Geo. F. Wright, Superintendent, second from left end, front row. Picture taken at the first Sunday School session held in the new Sacramento Chapel. Photo furnished by Sunday School Mission superintendent, Elder Gustive O. Larson.

The Woman who Invented Christmas

By Elizabeth Cannon Porter

Three weeks to Christmas and she had nothing for it. Jessie Storm sighed, for to her this holiday was the day of days. Her husband's broken limb still reposed in its plaster cast. The little money that they received as workman's compensation belonged to the grocer. So it was up to her to evolve Christmas out of nothing.

Ever since Jacob's injury she had tried to show him the silver lining behind the clouds. She brought armfuls of technical books from the public library and urged him to read the scientific books that he had never had time for before.

As she went about her work she took an inventory of her resources and mapped out her campaign. For her husband she would make a bathrobe, warm and ample, out of a dull plaid blanket. For Angela, her flapper daughter, who adored pretty things, she would have some of her old jewelry fixed up. When she got out her box she found a jewelled hatpin that needed a new pin, and a ring without a set. She could have a moonstone put in it. There was also a necklace that would satisfy the modern style for beads. Jessie then dived into her clothes box. When she had old clothing to make over, she unpicked, washed, pressed it, and rolled it up. From her bundles she picked out some blue serge and plaid silk to make a dress for her younger girl, Joyce. For Tom she was knitting an athletic sweater and it had already consumed vast quantities of yarn as well as most of her spare time. For baby Joe's crib she would make a quilt. She would cover it with flour sacks and use a worn white blanket for filling. It would save buying new cotton batting. She had seen such a quilt at the fair interestingly outlined with animals.

Afterwards she found little jars at the 5 and 10 cent store, which, when painted with blue house paint, made

lovely flower bowls for the girls. Aunt Rosa had seen a baby picture of her new husband in their family album, and had coveted it. So Jessie took it out and put it in an oval mahogany frame for the young wife. For Grandma Thomas there were glasses of jelly. She had grown so old that her days, like Solomon's, "had no pleasure in them."

Jessie and her girls had peeled, quartered, and threaded the windfall apples. They had been dried and Aunt Maria, on a visit, had admired the picturesque, thrifty strings. Mrs. Storm packed these in a heavy pasteboard box and sent it to Maria with a card which read "for your mince-meat."

Lastly, instead of holly and mistletoe, she decorated the house from her "winter garden." She had seen the everlasting flowers, gilded, silvered, and rich-hued, in a florist's window. They bore the intriguing name of "King Tut" flowers. So she gathered her dried seed pods,—poppy, milkweed and wild cucumber, as well as the Irish thistle. She also garnered the balls of the wild roses and stately cat-tails from the sloughs. Her boy, from a hike in the mountains, brought her evergreen boughs hung with pine cones, for wreaths. With her dyes and bronzes she painted gorgeous flowers of eternal beauty that lent an air of elegance to the shabby old house.

Christmas morning, when they undid their stockings, mother found that she was not the only one who had "invented," for on her chair she found a basement store waist from Angela which her young daughter had crookedly embroidered with beads. Her husband contributed a carved sewing box. Tom, who worked on Saturdays, gave her plated spoons. Joyce had crocheted her gray bed-room slippers at her school; and baby Joe held out his pink plump arms to his "Muvver" for a bear hug.



THE TIMPANOGOS GLACIER

The Timpanogos Glacier

By H. R. Merrill.

Several thousand years ago a number of large and interesting glaciers might have been found in the Wasatch mountains of this state, but today only one of the magnificent "rivers of ice" remains. The change in climate which melted the snows of a thousand winters, dried up the lakes, and allowed sagebrush to grow where water once stood, destroyed the glaciers one by one until today the Mt. Timpanogos Glacier is the only one left within the boundaries of the state.

This glacier, too, might have long since forsaken Utah's Wonder Mountain had it not been for its strong position. Barricaded as it is on three sides by cliffs over one thousand feet high, with its fourth side exposed only to the cool and glacier-loving north, it has been able to withstand the withering heat of six thousand summers and perhaps more.

The Mt. Timpanogos Glacier is a true glacier even though its dimensions are small; it is permanent; it has its moraines, and its flows.

Through the activities chiefly of the Department of Physical Education of the B. Y. U., headed by Director E. L. Roberts, the Glacier has become a play-ground for hundreds of people, annually, who climb up its steep face to the top of the mountain. The slide down the Glacier is undoubtedly one of the most thrilling experiences of a life time and yet it is absolutely safe.

The Glacier is about a mile and a half long, one hundred yards wide, and from fifty to two hundred fifty feet deep. It flows approximately a foot and a half every year.

Set as it is in the magnificent giant cirque among the crags of the mountain top, it presents a spectacle to the

panting and perspiring hiker that becomes a life long memory.

The Glacier reaches to the top of Mt. Timpanogos at the place called "the saddle" or "the neck of the woman." At this point the winter winds whip the snow over the knife-like comb of the mountain where it settles on the Glacier forming a drift well over one hundred feet high and practically perpendicular. It is from the top of this crowning drift that the hiker takes his first plunge.

The slide is simple. The hiker draws a deep breath, closes his eyes and pushes himself over the brink. There is a sensation in falling for a hundred feet or more with soft snow filling eyes, ears, and clothing and then he shoots out onto the less steep glacier where his speed gradually diminishes until he stops several hundred yards below the crest. The hiker digs the snow from his eyes, looks up at the blue sky, the towering cliffs, and then says fervently, "By George, that was fine." Then he wishes with all his heart that the climb to the top were not so difficult in order that he might take just one more slide. Scores of young people, nothing daunted, have re-climbed the difficult glacier a number of times in order to be thrilled over and over again. It is the one experience that never grows tame or common-place.

Each year, in July, the big annual Mt. Timpanogos Hike is conducted to the top of the mountain. In twelve years the popularity of the mountain has grown until last year the largest company—over 800—ever to scale a mountain over 10,000 feet high ascended Mt. Timpanogos and enjoyed its wonderful glacier.

On every thorn delightful wisdom grows;
In every rill a sweet instruction flows.

—Edward Young.



EDITORIAL THOUGHTS



JUVENILE INSTRUCTOR

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SALT LAKE CITY DECEMBER, 1923

Christmas

To the civilized world Christmas is the beginning of all kinds of social festivities. Christmas has its pleasures; its joys, but it also has lessons for thought and sacred deliberations. The introduction of Christ into this life is most beautifully expressed. The angel said to the shepherds, "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people." In these words there was the fulfillment of a great national promise—the fulfillment of divine expectations. The Jews looked for the coming of their Messiah. That ex-

pectation was nearest and dearest to their hearts. They were promised in the coming of their Messiah, freedom, liberation from bondage, but like many other people they could think of bondage only in a material sense. They wanted political liberation from the government of the Romans. They wanted relief from the physical pressure of hard times. What they wanted and what they needed were quite different. Sometimes one may be so overwhelmed by the sense of what he *wants*, as to be lost to his highest and best *needs*. Strange that a man should be so ignorant of his needs! His selfishness has blinded him to all but those physical wants that give only temporal pleasure, and temporal pleasures are always full of disappointments. They create envy, jealousy and limit the vision of man to the most sordid things in his nature. What a beautiful and timely expression fell from the lips of the angel when he said: "Behold I bring to you good tidings of great joy!" The tidings which the angel brought was a joy, and what is the difference between a joy and a pleasure? The latter is merely temporary. It is the means of a passing hope. It is momentary and may end in disaster. But what is joy? Joy is the fulfillment of the highest and best in the divine needs of man. Sometimes it is said that "joy is the rebound of sorrow."

Out of sorrow, out of disappointments, yes, even out of afflictions may come a great joy. Israel at the coming of Jesus was in the bonds of affliction. Joy is a reward not only for persistency in godlike things but is often a reward for suffering, often a capstone in the fulfillment of a divine purpose. And so the Jews, at the height of their persecution and affliction, had sent to them a great joy but they could not comprehend it,

they could not understand it. After all, we must adjust our lives to a high sense of appreciation. Our lives should be attuned to the things of God. The Jews might understand the language of an angel but they could not understand its meaning. How simple the announcement of the angelic host to the shepherds! Do we understand it? What is the meaning to us, God's children, of the words, "Tidings of

great joy?" What do we expect? Are we looking for a Christmas present or for a great spiritual manifestation? How differently they are announced. Dwell upon the words of the angels, "Glory to God in the highest, and on earth peace, good will to men." Peace and good will. What a divine gift! It is more than a present; it is a sacred communication to the human soul.

Dorothy's Spelling Lesson

By Minnie Tarr Miller

Mother had sent Dorothy down into the meadow to pick a bouquet for Daddy's supper table. Usually Dorothy was as happy as could be while picking flowers. Today she had been crying. Even now the tears fell so big and fast she could hardly tell whether she was picking pink or yellow flowers. The reason she was crying was that she had again missed three words in her spelling. For a week she had not had a perfect spelling lesson and she had studied so hard. Her Daddy had promised that if she passed into the next grade at the end of the school term he would buy her a pair of darling white rabbits. Dorothy knew that unless her spelling lessons were better than they had been she could never pass. How badly she wanted the rabbits and also to please Daddy by passing her grade!

Dorothy's teacher was sorry for her but she could not write on Dorothy's report card that she had not missed when she had, for that would be a lie. Mother was sorry to see her little girl feeling so bad. She had asked to borrow the spelling book which Dorothy had brought home then she sent Dorothy out to pick a bouquet. It took Dorothy much longer than usual to pick the flowers for half of the time she spent wiping away her tears. When the bouquet was large enough she took it home.

When she reached the door she smelled the delicious odor of baking

cookies. She hurried in and found her mother busy with the cookie dough and pink icing jar. How Dorothy loved cookies and pink icing! Especially animal and flower cookies with pink icing on them like her mother was making!

"Dorothy," Mother said, picking up a cookie to show her, "You see this word? Each word on all the cookies is different. On these ten little cookies are written the words for your spelling lesson tomorrow. For supper tonight you can have them with your little pink and blue bowl of milk. Before you eat each cookie though, you must learn to spell the word written on it. Then you may eat down the cookie and learn the word on the next one.

"Oh, Mother! What fun!" cried Dorothy, delighted.

And what fun she and Daddy did have at the supper table when she studied the words on the cookies and then spelled them to him before eating them! The next day her report card showed 100% for spelling. She had never had any trouble with the other lessons so it was a very good card indeed. For the remainder of the school term, each evening she and Daddy had their cookies spelling lesson at the supper table. Dorothy had the pleasure of eating the cookies and also won the darling little white rabbits for she passed into the next grade at the head of her class.



SIGNS of the TIMES



By J.M. Sjodahl

ARMISTICE DAY

Armistice day was observed on the 12th of November, the 11th being a Sunday. It is now five years since the war was ended, and it should be proper, at this time, to remember what that awful conflict cost America in lives and blood, and to contemplate some of the results, as they appear on the stage of the world's history.

Our country did not enter the raging conflict until April 6, 1917. But before long we had about five million men under arms. Thousands upon thousands were crossing the ocean in endless procession towards the wide-open gates of death—the most dangerous points on the entire battle line. Of those who went to France, hastening as to a joyful picnic, 119,437 were slaughtered on the reeking fields of carnage, or died in the hospitals and elsewhere, and 197,950 were wounded, making a total of 317,387 casualties. Our own little state contributed of her noble manhood 504 to the death list and 640 to the number of wounded, making a total of dead and wounded of 1,144.

To those who were disabled and to their dependents, our so highly blessed country can afford and ought to be very liberal. The dead we cannot call back. But we can hope and pray that their sacrifice be not in vain. We can humbly and earnestly ask the omnipotent Ruler of all that the sweet fruits of liberty under just laws may, in due time, be found growing in profusion on the fields moistened with the blood of nations.

SOME OF THE RESULTS

In 1917 the old Russian regime was broken to pieces and some sort of a republic was proclaimed. Shortly after-

wards the Czar, the Czarina, four daughters, one son, Prince Dolgoroukoff, Dr. Bodkin, one lady-in-waiting, and a nurse were shot down and murdered in cold blood, as so many beasts. King Constantine of Greece, was forced to abdicate, and the republic of Finland was established. The following year, 1918, Hungaria, Austria and Bavaria adopted republican forms of government, and also Germany, after the kaiser had fled to Holland. In 1920 Esthonia was declared to be an independent republic, and in 1921, the reconstructed Poland appeared again among independent nations. Even far-away China, and lately Turkey have adopted republican forms of government. Arabia and Egypt have been rescued from Turkish misrule, and even Palestine has come under the influence of the general spirit of reconstruction. It has now a measure of self-government under Sir. Herbert L. Samuel as commissioner, a Hebrew by birth, appointed by the British government. As you will remember, General, now Field Marshal, Viscount Allenby entered Jerusalem, Dec. 9, 1917. That was the beginning of the hour of freedom for Palestine. The country had then been under Turkish dominion since 1517—an even four hundred years—and in the hands of other Mohammedan oppressors since 1244. These are some of the results of the world war.

NOT YET PEACE

We have not yet obtained peace. Russia is but slowly recovering. Germany still lies by the wayside, wounded, bleeding. Great Britain and France are differing on the question of a remedy. But we are, nevertheless, looking forward with hope and confidence. Evil is not ever-lasting, the

forces of evil will be overcome. Only that which comes from the divine Source of truth and love and righteousness has within itself the germs of eternal existence and never-ending development. The day is coming when all enemies and all enmity shall be subdued by the Prince of Peace. And it is of this final victory that we are reminded by Armistice Day.

THE UNITED STATES TO THE RESCUE

About a year ago, Secretary Hughes suggested that a committee of experts be selected for the purpose of examining and passing upon the financial ability of Germany to pay reparations. France, having other plans, refused to act upon the American suggestion. M. Poincare, instead, sent a semi-military expedition into Germany, which the Germans met with "passive resistance." On Sept. 24, the German government announced that resistance would cease, and asked for negotiations regarding reparations. This seemed to offer another opportunity of resuming conversations regarding the creation of an expert commission of investigation. Italy, Belgium, and the United States, replying to inquiries made, promptly notified the British government that they would accept an invitation to appoint delegates on such a commission. France alone declined, except on conditions, which, in the view of Mr. Hughes, would render the labors of the commission of no value. The situation now is this: For some time Europeans have pleaded for American help. America, through its government, has held out a friendly hand to the stricken nations. The present French government, fearing that American influence would only strengthen Great Britain, has, virtually, spurned the friendly hand, regardless of the consequences to the rest of the world.

REVOLUTION IN BAVARIA

In the meantime, the unconditional surrender of the German government

to French demands led revolutionists to suppose that the time was ripe for revolt. On the 8th of November one Adolph Hitler at Munich, Bavaria, proclaimed himself chancellor of the entire German reich and made the once famous General Ludendorff military dictator. This "putsch," as the German term is, was immediately quelled by federal troops. Hitler and Ludendorff were captured. The latter was reported to have committed suicide but this proves to be untrue. This episode shows how unstable the conditions in Europe are. The governments there are like houses standing on volcanic ground. No one can tell what the next moment will bring. Perhaps an earthquake, figuratively speaking, will engulf the entire structure.

AFRAID OF THE KAISER

This instability in European political affairs accounts for the panic that seized French statesmen when a rumor reached Paris that the former German Crown Prince had fled from Holland and crossed into Germany, to join a monarchist movement. The French superior council of national defence, including Marshal Foch and all the high military authorities, met at the palace of the Elysee under the presidency of President Millerand. A note signed by Premier Poincare as president of the allied Council of Ambassadors was delivered to the German charge d'affaires protesting against the return of Ex-Crown Prince Frederick William to Germany. At the foreign office it was suggested that a second St. Helena be selected for the ex-kaiser, lest he, too, should escape to Germany.

A STEP FORWARD

On the 14th of October the so-called orthodox Christians, Greek Catholics, corrected their calendar by dropping 13 days and calling their Oct. 1, Oct. 14. In other words, they

went to sleep the last day of September and rose from their slumbers on the 14th of Oct. All the dates between were eliminated. About two thousand years ago something of a similar nature in reversed order took place. The learned men then discovered that their calendar was ninety days ahead of the sun. Julius Cæsar, therefore, ordered his subjects to count ninety days as one date, in order to give the sun a chance to catch up with the calendar. And, to prevent a repetition of the mistake, he invented the 29th of February, which since then has been used every fourth year. But after a while, it was found that the sun could not keep up even with this adjusted time table, Cæsar's year being a trifle longer than the actual solar year. In 1582 Pope Gregory XIII, therefore, suggested a new correction of the calendar and the addition of the 29th of February at the end of every thousandth year, only when the first two figures can be divided by four evenly, as 1600, 2000, 2400 etc. This Gregorian calendar changed Oct. 5, to Oct. 15. It was soon adopted in Roman Catholic countries, but elsewhere it took longer time. Germany and the Scandinavian countries adopted it in 1700; England, in 1750; in the United States, it was adopted in 1752. George Washington, who was then 20 years old, changed his birthday from the 11th of Feb. to the 22nd. In the Greek church the change was not made until the 14th of October this year, and this is the first time since 1582, that the entire civilized

world writes the same date on the same day.

Let me say here that when we consider how long time it has taken the civilized world to adopt a common calendar, founded on the most correct knowledge obtainable concerning the movements of the planets, we cannot but wonder at the advancement made by the ancient forefathers of the American Indians. They, too, counted 365 days in their solar year and made necessary adjustments at long intervals. Dr. Morley tells us that the Mayas, for instance, were very accurate in their calculations. They came within a very small fraction of the correct length of the year of the planet Venus, and, as regards the moon, Dr. Morley says: "So accurate are the calculations involved, that although they cover a period of 33 years, the total number of days recorded (11,959) is only 89/100 of a day less than the true time computed by the best modern method." (*Introduction to the Study of the Maya Hieroglyphics*, page 32.) And this was done here long before the Gregorian calendar was thought of in Europe.

There is no other explanation of this fact than that furnished by the Book of Mormon. The Nephites probably were acquainted with the writings of Abraham and his wonderful conceptions of the universe. That alone would account for such advanced knowledge as their descendants in America at one time had of the beauty and harmony of the celestial structure.

Think of Others More

To smile for joy of others
When trials throng your way,
To make some burden lighter
Should be your aim today.
To trust your Father fully
And feel His way is best,
To do your duty nobly
And leave to God the rest;
To look for others' virtues

And tell them of them, too,
'Twill give to them fresh courage
And joy untold to you.
Control your thoughts and actions
And think of others more,
'Twill give you greater pleasure
Than you have known before.

Ethel R. Lillywhite
Mesa, Arizona.

SUNDAY SCHOOL WORK

Superintendents' Department

General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Prelude

Adagio legato.

Arr. After SCHUMANN.
by EDW. P. KIMBALL.



SACRAMENT GEM FOR FEBRUARY, 1924

God our Father, hear us pray,
Send Thy grace this holy day;
As we take of emblems blest,
On our Savior's love we rest.

Postlude



Note.—Instructions on playing this music will be found in Choristers and Organists' Department.

CONCERT RECITATION FOR FEBRUARY, 1924

(Doctrine and Covenants, Section 89: Verses 18 and 19)

"And all Saints who remember to keep and do these sayings, walking in obedience to the commandments, * * * shall find wisdom and great treasures of knowledge, even hidden treasures."

UNIFORM FAST DAY LESSON For February, 1924

"Why do I believe that the Gospel helps me in my daily work?"

In developing this lesson we must define, in a measure at least, the meaning of success.

Men are born with an acquisitive instinct. Natural man desires material success.

Real success in material things, is to reach the goal for which man is best fitted by nature. The self realization of man is, therefore, the pinnacle of success.

What are the natural talents of man? Some have an aptitude for music, science, medicine, art, engineering, mechanics, business, etc.

Real success is to be able to determine in which field one is best qualified to function. In that field one can do the most good for his associates, and the community. The success of one's circle or community rebounds to the benefit of the individual.

Service to others brings service to ourselves, as well as the joy and satisfaction we feel.

The Gospel helps in these things. When

we live the Gospel we have the Holy Ghost as our guide.

See Doc. & Cov., Sec. 31:11; 28:15; III: 3; I Nephi 4:6; Doc. and Cov. 124:97; 39:6; 75:10; Luke 12:12.

The Gospel gives wisdom and knowledge. See Proverbs, second chapter. Read the promise of wisdom and knowledge in the "Word of Wisdom."—Doc. and Cov. Sec. 89.

The Lord promises answers to prayer. See James 1:5-6. See also the Book of Enos.

Christ promised that if we seek "First the Kingdom of God" that all other things would be added unto us. See Math. 6:33; Doc. and Cov. Sec. 59.

By living the Gospel we have, first, the Holy Ghost as guide. He helps us to determine upon our course of action. The Lord will help us in the realization of our ambitions, because under this guidance they'll be righteous.

By living the Gospel our bodies are clean and healthy and can function to their greatest efficiency.

The Gospel helps man to evaluate things material and put his efforts where they will bring the greatest real success.



EAST SEATTLE BRANCH L. D. S. SUNDAY SCHOOL NORTH WESTERN STATES MISSION

H. V. Horman, Superintendent; H. B. Scoville, First Assistant; J. H. King, Second Assistant. 125 in attendance.

SECRETARIES' DEPARTMENT

Albert Hamer Reiser, General Secretary

Study and Plan Now

Every Ward secretary should now have two copies of the 1923 Ward Sunday School Annual Statistical and Financial report form. A supply was mailed to each Stake early in November with the request that each ward secretary be given two forms at once to permit of a careful study being made of them before the report must be compiled. Any Secretaries who have not received the forms are advised to communicate at once with the stake secretary.

From a preliminary study of the form secretaries may learn what information is requested. The purely statistical part of the report should not be filled out until the reports for last Sunday School session of the year—December 30—are received. Answers for many questions of the questionnaire part of the report may be finally or tentatively answered now. As much as can be done now should be done, for the sake of distributing the burden of compiling the report over a number of days, not leaving it all to be done a few days before January 10, 1924, by which time the report must have been mailed to the stake secretary.

In every minute book, space and forms are provided for the making of summaries at the close of each three month period. One of the chief purposes of these summaries is to help secretaries in making the annual report. If these summaries are regularly used—in fact, if the statistics for the year are divided into quarters with the use of summaries, the task of averaging the figures is very greatly simplified, time is saved, and accuracy is assured. Secretaries are, therefore, advised to use the summaries.

Of greatest importance in the compilation of the report is the making of it consistent with itself. A certain condition of balance is essential to its accuracy. The total number of male officers and teachers added to the total number of female officers and teachers must, of course, be equal to the total number of officers and teachers. Yet it is surprising how many secretaries try to make the total officers and teachers greater or less than the number of male and female officers and teachers added

together. Likewise, the number of male and female pupils must be equal to the total number of pupils. Also the number of pupils enrolled in the Kindergarten departments plus the number enrolled in the Primary, plus the number in the First Intermediate, Second Intermediate and Theological must equal the total number of pupils enrolled, not including the Parents Department.

Then, too, the Grand Total enrollment is simply the sum of the total number of officers and teachers enrolled, plus the total number of pupils, plus the number of names on the Cradle Roll, plus the average attendance in the Parents department for the year, plus the number of Stake Board members in the Ward.

Accuracy, consistency, truthfulness, completeness, promptness, neatness are indispensable virtues, which these reports must possess. Ward secretaries must give the reports these virtues or they will never get them.

Read carefully and be sure you understand the instructions which appear on the report form before you undertake to compile it.

Have your report in the hands of the stake secretary well before the 10th of January, 1924.

Prepare to Revise the Rolls

After you have made the annual report, the Sunday School class rolls must be revised.

To do this, begin a new roll. Have on hand a new missionary roll book. Enter on the new class roll the names of all pupils whose names appear on the old class roll and who have attended Sunday School even once during the last six months, that is, if such pupils still reside in the ward. Enter on the missionary roll the names of all boys and girls in the ward between the ages of four and twenty, whose names do not appear on the class rolls as revised.

To compile the missionary roll fully requires that information obtained from the Sunday School census taken recently be available. This census will disclose the names of all children in the Ward, and from the list the Secretary may exclude the names appearing on the class rolls as revised, placing the remaining names on the missionary rolls.

MISSIONARY SUNDAY SCHOOLS

Committee: Charles B. Felt, Chairman; Harold G. Reynolds, Henry H. Rolapp and Robert L. Judd

Work for February 1924.

(For Sunday Schools in which there are only three Departments.)

Theological Department.

Text: "Restoration of the Gospel," by O. J. P. Widtsoe. See Advanced Theological lessons, this issue, for outlines.

Intermediate Department.

Text: "What Jesus taught," by O. J. P. Widtsoe. See Second Intermediate Department, Fourth Year, this issue for outlines.

Primary Department.

Text: "Bible and Church History Stories," See Primary Department, this issue, for outlines.

Course of Study for 1924

At a meeting of the Presidents of Missions, the General Superintendency of the Deseret Sunday School Union, and the Committee from that Board on Missionary Sunday Schools, held in the Church Office in Salt Lake City on Monday, October 8, 1923, the following Course of Lessons for 1924 was decided upon:

For Schools conducting but three classes:

Theological Department "The Restoration" from the text book of that title written by the late Osborn J. P. Widtsoe.

Intermediate Department "What Jesus Taught" from the text book by the same author.

Primary Department, completion of Stories from the Life of Christ (to be completed by end of June) and Stories from Church History, from the text book issued by the General Board entitled "Bible and Church History Stories."

Familiarity with these several texts will undoubtedly convince class teachers of the wisdom shown in their choice.

"Was there a need since the death of the Apostles of the Lord Jesus Christ in the first century for restoration of the Gospel?" Was there at any time need of re-establishment of his Church?

"Was there need of a new revelation of the personality of God, of a restoration of God's authority on earth, of a clear-

ance of error as to the Gospel ordinances, saving principles, church organization, spiritual gifts?" These are vital questions that mean everything to the people of the world. These and many other important questions are answered in the text "The Restoration" which we commend to the pupils (may we call them students?) of the Theological classes.

"What Jesus Taught" is already well known in the Mission Sunday Schools and can well speak for itself, and we feel sure that teachers who are now using "Bible and Church History Stories," (or as heretofore known in part as "Stories from the Life of Christ") would not care to take up another.

For Schools conducting more than three classes, the course will be as given in the respective departments of our magazine—the "Juvenile Instructor" to which reference is made, and as helps in teaching all lessons will be given in those portions of the magazine allotted to several departments, teachers and others in Mission Schools are referred thereto for such helps and suggestions.

We earnestly urge upon the workers in our mission Sunday Schools to foster, and encourage by regular attendance, the preliminary prayer meetings intended to be held immediately before the convening of the School. When one stops to consider the value of specific prayer, the power of united effort along that line, and the benefits that will surely follow this procedure to the individual worker and the school as a whole, we feel sure that a larger number of schools will adopt and follow this practice.

Great benefit to thousands of pupils and hundreds of teachers has followed the use of the Quarterly Reviews as provided for through the columns of the "Juvenile Instructor" which makes it possible for the teacher to ascertain whether or not he is successfully getting the wonderful message of the Sunday School lessons over to the consciousness of his pupils, while the pupils, if the teacher has been successful, has opportunity of "clothing his thought in the suitable garments of speech" thus making them permanent and clear to his own mind; an invaluable opportunity that should not be neglected. Teachers!

Take this matter to heart, be willing to have your work thus reviewed; for after all, the main test is upon you, upon the manner in which you have done your work. And let the statistics from your School and Mission show a great increase in this important respect during the next six months, when those statistics will again be reviewed in such a meeting as the one first above referred to.

A South African Sunday School

Elder John R. Howard, Mission Secretary of the South African Mission, reporting a real Boer Sunday School away

ized Sunday School at Linden, just outside Johannesburg, and we are sending it to you thinking it will prove of interest to readers of the *Juvenile*, if it is inserted in the Missionary section.

"This Sunday School, besides being indicative of our continued growth in this far away land, is unique in South African Mission history in that it is composed entirely of Dutch people or Boers, as they are called. All the exercises and classes are conducted entirely in Afrikaanse, the South African Dutch language. The Superintendent is Brother A. G. Brummer, a local Dutch brother.

"This organization marks a new era in the growth of the South African Mission

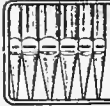


THE "BOER" SAINTS IN THE TRANSVAAL

off in the Transvaal, South Africa, says:

"The enclosed picture was sent to Mission headquarters by Elder Horace J. Nelson President of the Transvaal Conference. It shows the newly organ-

as there is a great field and it is the earnest desire of the missionaries here that this will be but the beginning of many similar organizations among the Boers."



CHORISTERS' *and* ORGANISTS' DEPARTMENT



Edward P. Kimball, Chairman; Tracy Y. Cannon, and P. Melvin Petersen

Song for Fast Day—February: Sunday School Songs, No. 94; "Let the Holy Spirit Guide."

Chorister: This song is chosen because it emphasizes the thought of the Fast Day Lesson, "Why do I believe that the Gospel helps me in my daily work." A few words of explanation to the school might help the pupils better to appreciate the intent of this song.

Song Analysis

By Tracy Y. Cannon

"Sowing," Deseret Sunday School Songs No. 37.

This song is so well known and loved that it seems almost unnecessary to analyze it. But there are one or two points in its rendition that are sometimes overlooked. In the third line, for instance, the melody is in the bass with an alto part of almost equal importance. The soprano and tenor sing along on one note most of the time. So let the bass and alto sing vigorously. A rich, sonorous bass gives an inspiring effect. At the end of this line on the word "rain" the alto and tenor should be made effective by a little extra pressure on the first note of the measure and a decrease of time on the second note. The tenor should stand out well in the last two measures of the last line. The first three verses may be sung with moderately full voice. The last verse is a prayer and may be effectively sung softly, coming out strongly on the last line.

The fact that this song of beautiful sentiment is so often sung makes it necessary to often go over the words and study anew their meaning lest they become stale and commonplace through so much repetition. Always get into the spirit of the song so that each rendition will have a new meaning and its inspiring message give fresh courage and hope to those who sing it.

Suggestion for Playing the Sacrament Gem Music

By Edward P. Kimball

Play with 8 ft. stops. The chords should be played legato, which in this case, requires careful attention given to shifting fingers in order to make legato possible.

Each four measures is a phrase, and contrast should be made between the phrases. For example, if the first phrase is played *pp*, then the second one should be *mf*; then the third (postlude) phrase

mf, and the last very soft, etc. Care should be given also to observe all tied notes; noting the effect this has on the rhythm.

Analysis of Organ Music

Edward P. Kimball

No. 52, "Alla Canone," Archer's Reed Organ Album

The benefit to be derived from a study of this piece is an understanding of a form of composition, highly valuable to the student, but too frequently unknown to the majority of organists of average experience. "Alla Canone," means literally "in the manner of a canon," or, written after the manner of a definite form of composition known as a "canon."

The canon is the strictest variety of musical imitation. The name is derived from the Greek and means rule or standard, (Compare "canons of scripture") hence a canon is a composition written strictly according to rule. The essence of the canon is that two or more parts (or voices) take up in succession exactly the same progression of notes. Naturally the simplest form of canon is for only two parts, but may contain more than one theme for imitation. The part which takes the lead is called the subject, or antecedent, and the one which imitates or follows is called the answer, or consequent.

Canon has always been a popular device among composers, although music in this style may be said to be more intellectual than spiritual or emotional, and composers use the form nowadays most frequently to display their powers in the art of polyphony, rather than to express a message of the heart.

The practice of any kind of polyphony is most beneficial to the student because of the mental and physical discipline required and developed in its playing. The mathematical precision necessary in playing such music is productive of security of technic and mental control, vital to keyboard playing.

This particular selection is good music, the composer Salome, having been one of the most renowned of the organists of the Belgian school. It will be noted that the imitation is only partial, in some places there being no imitation at all except in rhythm, hence the justification for the title—"Alla Canone," in the manner of a canon. In addition to being a good study in polyphony this piece is fine practice in a hard and not too common key, namely, F sharp minor.



PARENTS' DEPARTMENT



*Henry H. Rolapp, Chairman; Howard R. Driggs, E. G. Gowans, Seymour B. Young,
Charles H. Hart, George N. Child, and Milton Bennion*

First Sunday, February 3, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work? (See Superintendents' Department, this issue, for suggestions.)

Philosophy of Temple Work

Second Sunday, February 10, 1924

Lesson 3—The Council in Heaven

The Prophet Isaiah makes brief reference to the "fall from heaven" of "Lucifer, son of the morning," and notes the unrighteous ambition which produced that result (Isaiah 14:12-15).

The unrighteous act occurred at a council in heaven, wherein God had called His children to inform them of the plan necessary to follow to gain beneficial results. He had given them their free agency, by which they could choose good or evil, and accept the consequences. (P. of G. P., Moses 6:56; 2 Nephi 2:27).

However, Lucifer, also afterwards known as Satan, proposed to destroy the agency of man to choose the right or the wrong, and also to set himself (Lucifer) up in the place of God (Moses 4:3, 4). Satan's plan would have made men slaves to his will thereby subverting the purpose of their existence. But Jesus, who had been chosen as Redeemer under the Gospel plan, was willing to do God's will in all things, and was given the divine mission (Moses 4:2; Book of Abraham 3:27, 28; 1 Peter 1:19, 20; Ether 3:14); while Lucifer, with those who followed him, was cast out (Rev. 12:7-9; Doc. and Cov. 29:27, 28, 42; 11 Peter 2:4; Jude 1:6; Doc. and Cov. 76:25-27).

The offer of Jesus involved that he should become a sacrifice for sin, which the foreknowledge of God saw that man would commit, and Jesus thus became the Lamb slain from the foundation of the world (11 Nephi 2:7; Moses 7:45; Doc. and Cov. 88:106; Isaiah 53:7, 8; Rev. 5:12; 13:8; John 1:29). Hence his is the only name given whereby men may be saved (Acts 4:12; 1 Thess. 5:9; Matt. 18:11; Doc. and Cov. 18:23; 76:107; 110:45; Isaiah 63:3).

Third Sunday, February 17, 1924

Lesson 4—Universal Salvation

Universal salvation is God's salvation; as endless punishment is God's punishment. But as the endlessly existing punishment is not endlessly applied except in those extreme cases where deserved through evil deeds (John 3:18-20); so universal salvation it not universally applied to include those who utterly reject it, such as the rebellious spirits who were cast out of heaven, and those who, in mortal condition, earn the appellation of "sons of perdition." And as there are grades in applying endless punishment, according to the offense, so there are grades in the measure of salvation, according to faithfulness (Doc. and Cov. 76:96-98, 112; John 5:26, 28, 29; Alma 11:40, 41, 44; 42:22-26; Rev. 20:12-15; Gal. 6:7; 11 Cor. 5:10).

Redemption from the dead, or the resurrection, sometimes included in the classification of universal salvation, comes to every mortal who passes through the gates of death. This redemption is part of the Savior's work. "I am the resurrection and the life" (John 5:21; 11:24). It will reach to all (1 Cor. 15:22; Mormon 9:13; Alma 11:44; Doc. and Cov. 76:38, 39).

All will be saved in some degree of salvation, except those who utterly refuse, as the sons of perdition (Doc. and Cov. 76:40-44; 88:20-24; John 14:2; Matt. 8:11; Luke 13:29; Third Article of Faith).

As the mission of Jesus Christ includes resurrection from the dead, so it includes, as well as salvation for the living, salvation for the dead who have not opportunity to work out that salvation while in mortality (John 5:25; 1 Peter 3:18-20; Rev. 5:13; Doc. and Cov. 110:14, 15; 128:11).

Ordinances are to be performed in behalf of the dead, as well as for the living (1 Cor. 15:29; 1 Peter 4:6; Doc. and Cov. Sec. 128; History of the Church, Vol. 6, pp. 183, 184, 250-254; Joseph Smith's Teachings, pp. 30-33, 126-128).

Fourth Sunday, February 24, 1924

Subject: Moral Training.

Read chapter 17, page 82.

Parent and Child—Volume III.

For the use of parents in general as

well as class leaders the "Children's Code of Morals" as used in the public schools is provided in this issue of the *Juvenile*. Each teacher will select the topics for class discussion which seem most important and suggestive.

Special Topic

Subject: Outstanding qualities in the Lives of George Washington and Abraham Lincoln.

Washington, born February 22, 1732.

Lincoln, born February 12, 1809.

About the first of February all members of parent classes should be encouraged to read the lives of these two great Americans in their homes, and talk about them with their children.

There are many worthy books suitable to read. Among the best are the following:

"Life of Washington," by Irving (4 vol.)

"George Washington," by Henry Cabot Lodge.

"Makers of American History," Series, by Abbot.

"Letters and Recollections," by Tobias Lear.

"The True George Washington," by Paul L. Ford.

"Life of Lincoln," by Ida M. Tarbell.

"Personal Traits," by Nicolay.

"Boys Life of Lincoln," by Nicolay.

"Life of Lincoln," by Hay and Nicolay (9 vol.)

"The Voice of Lincoln," by Wanamaker.

"Abraham Lincoln," by Gordy.

The object in class discussion is not so much to speak of their lives in sequence but to develop appreciation of the admirable traits of human character which each so well exemplified.

The following traits are suggested for consideration:

(1) **Honesty.**

Relate incidents to show that each possessed this virtue and what it meant in carrying their heavy responsibilities.

(2) **Courage.**

Cite:—Washington at Valley Forge—Crossing the Delaware. Lincoln's decision to save the Union—his emancipation proclamation.

(3) **Humility.**

Show that each depended upon divine guidance and asked Gods direction and assistance.

Both subordinated self for the cause of truth and human welfare.

(4) **Filial Devotion.**

Give incidents and expressions to show the love and devotion that both gave to their mothers.

(5) **Integrity.**

Both held tenaciously to their matured convictions of right. They uniformly and persistently worked without faltering when difficulties beset them.

(6) **Loyalty.**

They were true to God, to country, to home, and to their own ideals.

You Can Do It Yourself

By Lula Greene Richards

My grandson "escort," three years old,

While walking out with me,

By some mis-step fell on a rock

And bruised his precious knee.

About to cry—as quick as thought

He pushed his stocking down

And pressed his lips upon the place,

Then said—without a frown—

"My Mother is not here, you see,

To kiss the hurt away,

And so I kissed it off myself!"

I praised his brave display.

And thought how often older ones

Who meet with sudden harm—

With no help like a mother's near—

Themselves might "work the charm."

With faith and wit and grit to "push"

We all may scramble through,

Instead of sinking helplessly,

Not knowing what to do.

THEOLOGICAL DEPARTMENT

Robert L. Judd, Chairman; Albert E. Bowen

Second Year—Great Biblical Characters

First Sunday, February 3, 1924
Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work? (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, February 10, 1924
Lesson 4—Enoch

Enoch was a man after God's own heart.

Reference: Genesis 5, 18-24; P. G. Moses 6 and 7; D. & C. Index under Enoch and United Order.

- I. Enoch, son of Jared
 1. The seventh from Adam.
 2. A righteous man of a wicked generation.
 3. His work.
 - a. Preaching.
 - b. Establishment of Zion.
- II. The Order of Enoch in Zion.
 1. All things in common or the United Order.
 2. Zion taken.

What are the outstanding requirements of the United Order?

What elements of leadership are required of one who perfects the order as did Enoch?

Third Sunday, February 17, 1924
Lesson 5—Noah

Noah was a man obedient and righteous amidst a wicked generation.

References: Genesis 6-10; Old Testament Studies, Ch. 4; D. & C. 84; 14; 107; 52; 133; 54; P. G. P. Moses 8.

- I. Noah a great grandson of Enoch.
 1. He was ordained to the priesthood.
 2. He continued preaching repentance after Enoch.
 3. He was mindful of his generation.
 - a. Three times did he plead with God not to destroy the people.
- II. Noah called to a great mission.
 1. All people, except him and his family, to be destroyed.
 2. His duty to preserve life of all kinds.
 3. His strict obedience to every detail required by the Lord.
 4. His mission accomplished.

In what three ways did Noah display great strength of character?

Fourth Sunday, February 24, 1924

Lesson 6—Abraham Chosen for God's Work in His Pre-mortal State

References: Pearl of Great Price, Book of Abraham III:22-26; Jude. 1:6; Articles of Faith, p. 195-199.

What is the pre-mortal state? Were we there? Was Abraham chosen? Had he kept properly his first estate? What does "added upon" mean? How did we keep our first estate?

(Note to Teachers: Following suggestion made in these outlines, use new material and develop new truths about Abraham.)

Advanced Theological

First Sunday, February 3, 1924
Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work? (See superintendents' Department, this issue, for suggestions.)

Second Sunday, February 10, 1924

Lesson 4—The Restoration Foretold

For God doeth nothing except he first reveal it to his servants, the Prophets.

References: "The Restoration," Ch. 4. "Why Mormonism," No. 1, pp. 7-16.

- I. Prophecy—its purpose.
- II. The Restoration foretold.
 1. Through Jeremiah, Daniel, Malachi, Isaiah, John.
 2. Through Peter, Paul.
- III. Evidence of the "Falling Away."

Third Sunday, February 17, 1924

Lesson 5—The Preparation for the New Dispensation

God utilizes natural processes to bring about His purposes.

References: "The Restoration," Ch. 1.

- I. The cause of existing confusion.
- II. A religious revival.
 1. What occasioned it.
 2. Its final consequence.

Fourth Sunday, February 24, 1924

Lesson 6—The Messenger of the Restoration

Authority given by God endures eternally in those who honor it.

Reference: "The Restoration," Ch. 5.

- I. Who was the messenger?
- II. Why was he chosen as such?
- III. What was the message?

The significance of the message.



SECOND INTERMEDIATE DEPARTMENT



*Harold G. Reynolds, Chairman; Horace H. Cummings, T. Albert Hooper
and Winslow F. Smith.*

Second Year—Book of Mormon

Third Sunday, February 17, 1924

First Sunday, February 3, 1924

Lesson 5

Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work? (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, February 10, 1924

Lesson 4

Joseph Smith the Chosen Revelator

Objective: To teach that the Lord chooses His servants to do His work.

General References: Church History, Vol. 1; Joseph Fielding Smith, "Essentials in Church History; Pearl of Great Price, page 43, (new edition); Cannon, "Life of Joseph Smith"; Anderson, "Young Folks' History of the Church."

Problems and Illustrations: In the development and application of the subject discuss with the class, The Lord can and does reveal Himself to His prophets.

Topics:

- I. Joseph Smith's boyhood.
 1. Parentage.
 - a. Religious attitude of parents.
 - b. Financial condition of parents.
- II. Joseph's Early Training.
- III. Religious belief prevailing.
 1. Concerning God.
 2. Concerning revelation.
- IV. Joseph's prayer.
 1. Answer by appearance of Father and Son.
- V. Visits of Moroni.
- VI. Translation of plates.
- VII. Publication of Book of Mormon.

Note: The teacher will be careful not to allow a discussion of general Church history. This lesson should be confined to the discussion of the events leading up to the revealing and the translation of the Book of Mormon. The outstanding features of Mormonism are: "That Joseph Smith had a revelation and the Book of Mormon was given to the world through Joseph Smith."

The Angel Moroni, Custodian of the Sacred Plates

Objective: To teach that the Lord provides proper care for the records of His dealings with His children, that later generations may benefit by them.

General References: Dictionary of the Book of Mormon, page 240. Book of Mormon (see index under Moroni, son of Mormon). Pearl of Great Price (new edition) page 50, verses 30-40. Cannon, "The Life of Joseph Smith."

Problems and Illustrations: In the development and application of the subject, discuss with the class: The keeping of records is necessary. Their proper care and protection is vital and should be observed by us as a Church. Records properly kept are helpful to succeeding generations.

Topics:

- I. Moroni receives plates from Mormon.
 2. Completes his father's records.
 2. Makes abridgement of Jaredite Record.
- II. Seals records and interpreters—B. of M., p. 485:5.
 1. Promises their coming forth.
 2. His promise to the faithful reader.
 3. His testimony.
- III. He seals and hides the record.
- IV. Delivers plates to Joseph Smith.
- V. Receives plates from Joseph Smith.
- VI. Still has them in his custody. (See article on origin of Book of Mormon in front of new edition Book of Mormon.)

Fourth Sunday, February 24, 1924

Lesson 6

Oliver Cowdery and Other Witnesses to the Book of Mormon

Objective: To teach that the testimony of many witnesses is sufficient to establish the reliability of any claim.

General References: Church History, Vol. 1; Anderson, "Young Folks' History of the Church," Smith, "Essentials

in Church History," Roberts' "New Witness for God," Vol II, pp. 237-317. Front pages in Book of Mormon, New edition.

Problems and Illustrations: In the development and application of the subject, discuss with the class: The Lord, knowing the weakness and skepticism of man, provided physical witnesses to the physical existence of the golden plates.

Topics:

- I. Oliver Cowdery visits Martin Harris and hears of golden records. (See note, Church History, Vol. 1, p. 32.)
- II. Visits the Prophet.
 1. Helps with translation of the plates.
 2. He and the prophet have a revelation.
 3. His testimony to the prophet.
 4. He desires to translate and receives further revelation.
- III. Oliver Cowdery with the Prophet ordained to Priesthood.
- IV. Oliver Cowdery, David Whitmer, and Martin Harris chosen as three witnesses. (See Church History, Vol. 1, p. 53.)
 1. They receive revelation.
 2. View plates.
 3. Their testimony.
- V. Other witnesses.
 1. Names.
 2. They view and heft the plates.
 3. Their testimony.
- VI. The three witnesses leave the Church.

They maintain their testimony.

Note: We suggest that the testimonies of these witnesses be read in class. The teacher can point out that Ether said (5th Chapter, 4th Verse) "In the mouth of three witnesses shall these things be established." Despite the fact that these men left the church they knew what they had seen and never denied the testimony.

Fourth Year—What Jesus Taught

First Sunday, February 3, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work? (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, February 10, 1924

Lesson 4—What Jesus Said of Himself

Objective: To teach that Jesus declared that He was the Christ, the only Begotten of the Father, the Redeemer.

General References: "What Jesus Taught," chapter 4; "Jesus the Christ," pp. 172-177.

Problems and Illustrations: In the development and application of this lesson discuss with the pupils the declaration made by Jesus Christ as to who He was and how we may obtain a testimony of the divinity of His mission.

Memory Verse: John 17:3

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ, Whom Thou hast sent."

Suggestive Topics:

- I. Jesus' testimony of Himself.
- II. Evidence of the divinity of His mission.
- III. Condition upon which a testimony of Jesus may be obtained.

Note: Get a good background of the relation between the Jews and the despised Samaritans. Have this story read in the class. Be sure that particular emphasis is given as to who Jesus said He was. Analyze the picture by Hoffman "Jesus and the Woman of Samaria." Remember that the last ten minutes of the class period is to be devoted to assigning the next lesson. Each pupil should have the text opened to the chapter to be considered the following Sunday. Assign specific problems for them to consider during the week.

Third Sunday, February 17, 1924

Lesson 5—The Special Witness of Jesus

Objective: To teach that the Holy Ghost, a personage of spirit, is the special witness of the Father and the Son.

General References: "What Jesus Taught" chapter 6, and "Articles of Faith," Lecture 8.

Problems and Illustrations: In the development and application of this lesson discuss with the class when and how the Holy Ghost is conferred, and His special mission.

Memory Verse: Words of Jesus, John 14:26

"The comforter, which is the Holy Ghost, whom the Father will send in my name; He will teach you all things, and bring all things to your remembrance whatsoever I have said unto you."

Suggestive Topics:

- I. The Holy Ghost, a special witness of Christ.
- II. The Holy Ghost, a personage of spirit. (Doc. and Cov. 130:22.)
- III. The mission of the Holy Ghost.
- IV. Conditions upon which the Holy Ghost is conferred.

Note: In introducing this lesson explain what a witness it.

Fourth Sunday, February 24, 1924

Lesson 6—Before There Was An Earth

Objective: To teach that the spirit of man had an important existence before coming to this earth.

General References: "What Jesus

Taught" Chap. 6; "Jesus the Christ," by Elder James E. Talmage, Chap. 1.

Problems and Illustrations: In the development and application of this lesson discuss with the class how a knowledge of the facts of our preexistence should effect our lives here, and how our conduct will effect our future life.

Memory verse: Heb. 12:7.

"Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the Father of spirits and live?"

Suggestive Topics:

- I. The preexistence of Jesus.
- II. The preexistence of man.
- III. The Lord the Father of our spirits
- IV. The future existence.

FIRST-INTERMEDIATE DEPARTMENT

*George M. Cannon, Chairman; Josiah Burrows, Adam Bennion, Alfred C. Rees
and Eugene H. Hilton.*

Second Year—Stories from the Bible

LESSONS FOR FEBRUARY

First Sunday, February 3, 1924.

Uniform Fast Day Lesson.

Subject: Why do I believe that the Gospel helps me in my daily work? (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, February 10, 1924.

Lesson 4—Noah and the Ark.

Objective: To teach that God although long suffering, will destroy the wicked; and that the path of safety is found only in hearkening to His instructions,

Text: Genesis 6: 5-8, 13-22.

- I. God displeased with general Wickedness of vast majority of inhabitants of the Earth.
 1. Grieved that He had created man, so great was the wickedness.
 2. Noah, because of his righteousness, found favor with God.
- II. Noah a just man and perfect.

1. His three sons.
 - a. Shem.
 - b. Ham.
 - c. Japheth.

- III. Noah a preacher of righteousness.

1. Fate of the Wicked.

It is evident from the scriptures that Noah preached to the people and warned them of the fate which awaited them unless they would repent. The Apostle Peter, in II Peter 2:5, refers to Noah as a "preacher of righteousness." We learn also from I Peter 3:19, 20, that Christ in the interval between His crucifixion and resurrection preached to the spirits that had been disobedient in the days of Noah while the ark was preparing. Read also Hebrews 11:7.

- IV. Noah commanded to Build an Ark.

1. **Noah.** A patriarch who lived in the tenth generation from Adam; the son of Lamech, and grandson of Methuselah; he was, therefore, great-grandson of the prophet Enoch, who, with his city, was taken from the earth in so miraculous a manner. The name "Noah" signifies rest or comfort. The Bible tells us nothing of Noah until he reached the age of 500 years. In his lifetime, God determined to take vengeance on the wicked inhabitants of the earth, and unto him did the Almighty entrust

the mission of warning the people of their impending destruction. By obedience to the commandments of the Lord, Noah and his family were preserved in the ark while all other living beings on earth were destroyed. After the flood, the Lord covenanted with Noah concerning the future of his descendents, repeating many of the promises formerly made to Adam; thus Noah was recognized the progenitor of the future human race. Noah spent the latter part of his life in agricultural pursuits, and died at the great age of 950 years.

2. **Ark.** We do not know the exact shape of the ark. If the cubit in use then was of the ordinary length, viz.: 1 foot 9 inches, then the ark was 525 feet long 87½ feet wide, and 52½ feet high. These dimensions would compare favorably with even the large vessels that have been constructed in modern times. The vessel was built to float, not to sail or be steered, and consequently it may not have had the form of an ordinary ship. (See Ether 6:7.) The plan of the ark was the Lord's: He taught Noah how to build it; and we cannot doubt that the structure was well fitted for its purpose.

3. **Gopher Wood.** From the opinions of leading Biblical scholars, this does not refer to any particular tree, but means resinous or pitch-bearing woods in general.

Third Sunday, February 17, 1924

Lesson 5—The Deluge

Text: Genesis 7 and 8.

Objective: To teach that man is subject to the elements; and powerless to save himself except by obedience to the laws of God.

- I. Noah and family enter the Ark.
 1. Those who believe with Noah.
 - a. His wife, his three sons and their wives.
 - b. Noah takes with him a pair of all animal life upon the earth.
- II. "Windows of heaven opened."
 1. Rains continue for forty days and forty nights.
 2. Every living thing upon the land destroyed.
- III. After 150 days Waters Abated.
 1. In tenth month tops of the mountains seen.
 2. The Ark rested in seventh month upon the mountains of Ararat.
 3. Noah sends forth messengers.
 - a. The raven—which came not

not back; but went to and fro until the waters were dried up from off the earth.

- b. The dove, which returned to the ark without finding satisfactory resting place.
- c. Seven days later the dove was sent forth again, and came back in the evening bearing in her mouth an olive leaf.
- d. Sent for the third time (seven days after the second errand) the dove came not again to the Ark.
4. Noah and family come forth from the Ark.
 - a. Brought forth all living creatures that had been with them in the Ark.

Fourth Sunday, February 24, 1924

Lesson 6—The Confusion of Tongues

Text: Genesis 11: 1-9.

Objective: To teach that God can easily thwart the foolish purposes of man, and by simple means cause man to turn from his intentions.

- I. The earth of one language.
 1. Journeying from the East they find a plain in the land of Shinar.

Propose to make hard brick and to build an enormous tower.
- II. The Lord comes to see their city and their tower.

Confounds their language, that they may not understand one another.
- III. Because of confusion of tongues the people scatter and cease to build the tower.

Tower called tower of Babel, because of confusion of tongues.

(Note): The teacher may find an account of the wanderings of some of the people who lived there at time of attempted building of the Tower, by reading in the Book of Mormon in Ether commencing with the First chapter.

Fourth Year—Ancient Apostles

First Sunday, February 3, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that the

Gospel helps me in my daily work? (See Superintendents' Department, this issue, for suggestions.)

Second Sunday, February 10, 1924

Lesson 4—A Special Witness

Text: Ancient Apostles.

Read Luke Chaps. 6-8, Matthew, 10: 5-24; Mark Chaps. 5 and 6.

Objective: To teach that faith is a mighty power for good.

- I. An Apostle.
 1. Meaning.
 2. How called.
 3. Duties.
- II. Selection of the Twelve.
 1. Circumstances.
 2. Names.
 3. Peter's position among them.
- III. The Feast at Matthew's.
 1. Plea of Jairus.
- IV. The Afflicted Woman.
 1. Her faith.
 2. The Savior's administration.
 3. Peter's remarks.
 4. The healing.
- V. At Jairus' Home.
 1. Condition of little daughter.
 2. The mourners.
 3. Jesus offers comfort.
 4. The maid restored to life.
- VI. Calling of First Mission.
 1. Their labors.
 2. Their authority.
 3. Their return.
- VII. Feeding of the Multitude.
 1. Incidents.
 2. Effect upon Peter.

Teachers: Here is an opportunity to show the similarity in organization between the Church then and now. Explain briefly, the organization of our Church and give the names of those who compose the General Authorities.

Relate incidents to show that there is today faith in the Priesthood; that healings are effected today by virtue of that faith. Perhaps your boys and girls can also give instances of healings.

Third Sunday, February 17, 1924

Lesson 5—Peter's Faith Tested

Text: "Ancient Apostles."

Objective: To teach that genuine faith is not weakened by adversity.

- I. Faith of the Disciples.
 1. Strong when they are fed.
 2. Weak when chastened.
- II. Jesus retires to pray.
 1. Dismisses the Apostles.
 2. Seeks the Lord.

III. The Tempest.

1. Disciples in storm.
2. Savior walks upon the water.
3. His salutation.
4. Their fear.
5. Peter's faith.
6. Result of his doubt.

IV. The Savior's Sermon.

1. People want bread.
2. People cannot endure the truth.
3. They reject Him.
4. Jesus appeals to disciples.
5. Peter's assurance.

To Teachers: Cite instances in our day to show how this people has demonstrated its faith under trying circumstances; at Kirtland; in Missouri; in Nauvoo; across the plains; in pioneer days.

What will boys and girls do now when they are tempted to break the Sabbath, forget their prayers, fail to pay their tithing, to fast, to keep the Word of Wisdom, to attend Sunday School, etc., etc. Keep before you the objective of the lesson when comparing the disciples and the people in the Church then, and now.

Fourth Sunday, February 24, 1924

Lesson 6—Peter's Testimony

Text: "Ancient Apostles."

Objective: To teach that an individual testimony is necessary to one's salvation.

- I. The Savior's Travels.
 1. Purpose.
 2. Places visited.
- II. The Strange Woman.
 1. Shunned by the apostles.
 2. Loved by the Savior.
 3. The Gospel for all people.
- III. The Miracle.
 1. The deaf man healed.
 2. Four thousand fed.
- IV. Peter's testimony.
 1. Inquiries by Jesus.
 2. The replies.
 3. Peter's memorable statement.
 4. The Savior's blessing upon him.
- V. Peter's Responsibility.
 1. To prepare to lead the Church.
 2. To take keys.
- VI. Savior foretells Crucifixion.
 1. His statements.
 2. Peter's pleading.
 3. The rebuke.

To teachers: Your boys and girls will want to know what a testimony is. Tell them and explain how it can be obtained. Tell them also how it can be maintained. Give them your own testimony. Add

the recorded testimonies of others who have lived in our day. It would be appropriate to read the testimony given by

the Prophet Joseph Smith, as recorded in his autobiography, in the Pearl of Great Price.



SEVENTEENTH WARD SUNDAY SCHOOL VISITS THE STATE CAPITOL.

On July 22, 1923, the Sunday preceding Pioneer Day, the 17th Ward Sunday School met as usual in the chapel and after the opening exercises and the Sacrament Service the school marched to the State Capitol. Before entering the building a photograph was taken of the school standing on the steps. Our attendance was somewhat depleted on account of a Fathers' and Sons' Outing and others being away for their summer vacations.

When we entered the building a guide took us under his care and explained the interesting things to be seen in the spacious rotunda and halls, and related facts about the building of the great and beautiful structure. We were then shown into some of the splendid rooms and their important features and wonderfully beautiful adornments were called to our attention and their characteristics explained. In this way we were shown through the House of Representatives Chamber, the Senate, the Supreme Court Room, and the Governor's Reception Room. We then went to the lower halls where the bountiful resources of the State are so beautifully displayed and there, by appointment, Sister Wells, a daughter of the Pioneers in charge, kindly showed us through the Hall of Relics of the Pioneers and told us many interesting things about the numerous old relics of pioneer days that have been gathered there and carefully arranged to the best advantage.

The Hall of Relics was the special object of our visit that the school might celebrate Pioneer Day and honor the Pioneers in thought and feeling through coming into close contact with some of the things that they have left behind, each one telling its mute story of heroism and integrity to God.

—Melvin W. Davis, Superintendent.



PRIMARY DEPARTMENT



Chas. B. Felt, Chairman; Frank K. Seegmiller; assisted by Florence Horne Smith, and Mabel Cook

WORK FOR FEBRUARY

First Sunday, February 3, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work?

Objective: By sincere prayer I will be helped in my daily work.

Song: "O Thou Kind and Gracious Father," number 33.

Lesson: Do you children have any work to do? What? Yes we have dishes to wash; some have kindling and coal to get; all of us go to school and have our lessons to prepare. This is our greatest piece of work while we are young. How many have hard lessons? Have you ever had a lesson that you just couldn't get? Who could help you get it? Brother? Mother. But there is someone greater than these who could help you. Do you know who it is? What must we do to get His help? When we pray to Him what should we ask Him to do for us if we have hard tasks? After asking Him what should we ourselves do? If we work with our Heavenly Father's aid what may we expect to accomplish?

There are other ways that prayer may help us. What kind of health must we have to do our daily work well? If we are sick how may we get help from heavenly Father? What kind of boys and girls should we be to be worthy of Heavenly Father's help?

Lesson 17.—Jesus Raises the Daughter of Jairus

Text: Mark 5:21-44; Matt. 9:18-16; Luke 8:40-56.

Reference: "Bible and Church History Stories," p. 76.

Second Sunday, February 10, 1924

Lesson 18.—Jesus Raises Lazarus from the Dead

Text: John 11:1-5.

Reference: "Bible and Church History Stories," p. 81.

Third Sunday, February 17, 1924

Lesson 19.—The Lost Sheep

Text: Luke 15:1-10.

Reference: "Bible and Church History Stories," p. 86.

Fourth Sunday, February 24, 1924

Lesson 20.—The Sower

Text: Matthew 13:1-23; Mark 4:1-20; Luke 8:1-15.

Reference: "Bible and Church History Stories," page 89.

Preview Questions for February Lessons

1. How can you cultivate that same kind of faith which enabled Jairus to say: "My daughter is even now dead; but come and lay thy hands upon her and she shall live"—and do you think it worth while to cultivate it?

2. What inspiration do you as a teacher think has come through the study of the Lost Sheep?

3. Read Elder James E. Talmage's comments on the raising of Lazarus ("Jesus the Christ," pages 490-496) and state what you think the greatest point gained in the workings of this miracle.

4. Explain what is meant by the sower, the seed, and the soil in the Parable of the "Sower."

5. How can we who claim to love the seed of righteousness cultivate the soil to insure its bringing forth an hundred fold?

*"Smile awhile, for while you smile another smiles
And soon there are miles and miles of smiles,
And Life's worth while because you smile."*



KINDERGARTEN DEPARTMENT



Wm. A. Morton, Chairman; Charles J. Ross; assisted by Ina Johnson and Blanche Love Gee

LESSONS FOR FEBRUARY

First Sunday, February 3, 1924

Uniform Fast Day Lesson

Subject: Why do I believe that the Gospel helps me in my daily work?

Objective: To teach that if we live up to the requirements of the Gospel, we will do our work better and give satisfaction.

General Reference: See Superintendents' Department.

Questions and problems:

Keeping the Word of Wisdom helps me to be strong in mind as well as body.

Attending Sunday School, Primary, and Religion Class helps me to grow spiritually. Being kind to others helps me to be happy.

Why should we keep the Word of Wisdom?

Teachers, define the Word of Wisdom. Not only to avoid tea, coffee, etc., but go to bed early, plenty of fresh air, good wholesome food, refrain from too much candy and cake. Plenty of exercise. Discuss the kinds of exercises children can do.

How does being kind to others help us? Can you tell a story about being kind to others. Teacher, be prepared to tell one.

Why do we like to go to Sunday School, Primary, etc.?

What do we learn there?

Topics:

I. How the Gospel helps us.

1. Teaches us to be kind and loving.
2. To be helpful.
3. To be cheerful and happy.
4. The effect on others as well as our own lives by doing these things.

II. Principles we can live every day.

1. The Word of Wisdom.
2. Attend meetings.
3. Pay tithing and fast offerings.

Second Sunday, February 10, 1924

Lesson 41.—The Baptism of Jesus

Objective: To teach that baptism is essential to salvation.

General Reference: Matt. 3; Mark 1:1-11; Luke 3:1-22; John 1:6-34.

"Sunday Morning in the Kindergarten," second year.

Questions and Problems:

Jesus goes to River Jordan where John is baptizing. Asks John to baptize Him. John did not like to baptize Jesus because of Jesus' greatness. Jesus' replied, He needed to be baptized of John, that the law might be fulfilled.

Jesus was buried under the water, and when He came out of the water the heavens opened and the Spirit of God in the form of a dove rested on Him. A voice was heard from heaven.

Why did God say, "This is my beloved Son in whom I am well pleased"?

What had Jesus done to please God?

How old must we be before we can be baptized? Why are we baptized? Why are we buried under the water?

Topics:

I. John, the Baptist.

1. John at the River Jordan.
2. Jesus arrives.
3. Asks to be baptized.
4. He goes in the water, is buried under it.
5. Spirit of God descends, a voice is heard.

II. Our Baptism.

1. When baptized.
2. How baptized.
3. Why baptized.

Third Sunday, February 17, 1924

Lesson 42.—Jesus and Nicodemus

Objective: To teach that the way in which Jesus was baptized is the only true way.

General References: John 3:1-13; Sunday Morning in the Kindergarten, second year.

Questions and Problems:

Jesus mission—preaching and teaching. Nicodemus a ruler of the Jews. Had heard Jesus. The things He said puzzled him. One night he went to Jesus and asked Him questions about heavenly things. One of the things that Jesus told Nicodemus was that he had to be born again before he could enter the Kingdom of Heaven. Nicodemus could not understand until Jesus explained that he would have to be born of the water and of the Spirit. That is to be baptized as John had baptized. Then he could receive the Holy Spirit, which comes after baptism by the laying on of hands, by those in authority.

What did Nicodemus want to know?

What did Jesus tell him?

At what age should children be baptized?

What do we receive after we are baptized?

Topics:

- I. Jesus preaching to people.
 1. Nicodemus hears Jesus and thinks about what He said.
 2. Seeks Jesus and asks questions.
 3. Jesus tell him what is necessary for him to do in order to enter the kingdom of God.
- II. Gift of the Holy Ghost.
 1. When received.
 2. How received.
 3. Offices of Holy Ghost.
 4. What we must do in order to keep this Spirit.
 5. How the Holy Ghost will guide us if we let Him.

Fourth Sunday, February 24, 1924

Lesson 43.—Tim Leachy and His Dog
Sunday Morning in the Kindergarten,
Second Year

Objective: To teach that kindness to our animal friends should be a pleasure as well as a duty.

General References: "Sunday Morning in the Kindergarten," p. 135.

Questions and Problems:

Tim, a little boy, lived with his aunt. She was very poor and had to sell ap-

ples at a stand for a living. Tim was too small to be left at home alone, so his aunt took him with her. One day Tim found a stray dog. He fed him and took him home. The aunt could now leave Tim at home. Tige could take care of Tim. The aunt was taken ill. She was taken to the hospital. Tim and Tige were left alone. Aunt dies. Tim is taken to a new home. Poor Tige was left behind. Two hearts are breaking. A lady sends Tige to Tim. Two happy hearts again.

When do your pets love you most?

Why should we be kind to dumb animals?

How should we treat not only our pets, but pets and animals belonging to others?

How does being kind to others make you feel?

Topics:

- I. Tim and His Aunt.
 1. Tim goes with aunt to store.
 2. Tim sees a stray dog.
 3. Takes it home, is kind to it.
 4. Great love for each other.
- II. Death of Aunt.
 1. Aunt goes to hospital.
 2. Tim and Tige left at home.
 3. Aunt dies
 4. Tim's new home.
- III. Love for God's Creation.
 1. How we can show our love for God's creation.
 2. Our kindness to all makes God happy.

Canary Life

By May Coon

It's lots of fun to sit in the sun
And preen your feathers, one by one;
To hop on the roost, then in the swing,
Twitter and chirp and flutter and sing;
To watch the wild birds out in the sand
Fed by an unseen, bountiful hand;
Then back to your banquet, always spread
With cooling water and seed and bread;
Now, down to the cup for tiny sip,
Then, to the cracker for dainty nip;
So the time passes all the day long,
First, a glad feast, and then a sweet song.
And when the shades of evening fall,
And you hear no more the wild bird's call,
You tuck your small head under your wing
And rock to sleep in the birdie's swing.

TEACHER-TRAINING DEPARTMENT

HELPS IN TEACHER TRAINING

Written for the General Church Board of Education, by L. John Nuttall, Brigham Young University

Stages of Development—Childhood

(To accompany Lesson XIX, How We Learn, Teacher-Training Text 1923-24)

As defined in Lesson 18 this period is not a chronological period but is a stage of maturity or physiological development which corresponds roughly to the ages four to eight. Should all teachers know about these various periods of growth? All who want to render real service and have the greatest good come from their efforts will welcome the opportunity to learn these facts. Many teachers now respond to the request to become active in teacher-training work with the statement that they are already doing their best. The same time and effort expended in a consistent way with the known laws of learning and growth will bring forth far greater good results. They are doing their best as far as time and effort used goes, they are not doing their best in reality until this exertion on their part is bringing forth its greatest possible good to all the children. To teachers who are dealing with pupils of this age the facts of this lesson have an immediate practical value. To teachers working with other groups of pupils the facts of this lesson serve to interpret the conditions they find and to develop the only satisfactory attitude a teacher can assume—one of sympathetic study and help.

The general description of the characteristics of this period of early childhood is quite completely given in the printed outline and excellent references for further reading are given. In our discussion here let us make an application to the three practical teaching problems mentioned in the last lesson—interest, apperception, and pupil self activity.

Interest depends on active instinctive tendencies, felt acquired needs or direct association of facts with these. The instincts listed in topic seven of the outline need further analysis because most of these continue through other periods of growth but in different form. Children are curious at this age. Peculiar sensations from objects bring forth multitudes of questions. A picture of an early

Hebrew, if attended to, generally invokes queries about the costume, whether it is worn all the time, how it is made, why it is different from ours, etc. It doesn't require patience for a teacher to endure this questioning. Any thoughtful teacher will know that this is a sign of active learning and will rejoice when the questions start. Not only this but lessons will be planned which will stimulate these mental explorations on the part of the pupils. Emulation is often not positively strong except that seeing other children or adults in possession of an object or in an attractive place or active will cause the child to try to get the object, crowd others away or join in running, etc. There is little instinctive interest in excelling others and a definite desire to compete is not a dependable basis for teaching until late in the period. Stories planned by the teacher to stimulate a desire on the part of the pupil to emulate the hero are found generally not to interest unless they appeal directly to the strong, fanciful imagination of the period. For this reason the fairy story and animals endowed with human powers and the dramatizations of these without costumes are all effective means of teaching. Ambition is expressed by a longing for attention and favorable comment, especially from adults. It does not include any adult success elements or desire to do adult things. The expression usually consists of restless behavior, doing stunts, calling out in peculiar and often in seemingly rude ways, submitting by asking for a chance to help often under very grotesque conditions and by shyly accompanying or following. A teacher who in passing sees one of her pupils standing on his head or gesticulating wildly or rolling over and over or in some other ways attracting her attention and who mentions having seen it when next she meets the boy, usually wins him. While teachers who call it crazy soon become the objects of practical jokes, nicknames and loss of respect. Constructiveness is really a form of expression of curiosity which is often called manipulation. Sometimes it is definite destruction but more often it becomes an effort to put objects together. In Church teaching the lack of opportunity for manipulation causes a loss of interest. The Primary Associations are making good use of this tendency but should not over-do the fine finishing requirements. Children are al-

ways proud of what they make and often use this as a means of attracting the attention of their elders. The teacher's expression should be admiration for children of this age. Exhibitions of pupil's work are very good but lose their value when teachers retouch and finish and do things over. People who inspect children's work should learn to judge by children's standards. From these descriptions it will be seen that the instinctive base of interest is largely in terms of activity and novelty. Acquired interests for pupils of this age consist largely of sources of food, clothing, novel entertainment and places for vigorous self activity. They have also learned the need of pleasing teachers and parents. Accordingly moral lessons, habits of obedience, habits of playing in proper places, eating at regular times may be taught effectively. The means will be largely imitative for as suggested in the outline imitation of both old persons and other children is strong, childhood is full of stories of instruction, failing because imitative habits assert control of the child.

What do these children know already when you begin to teach them. It is a period of learning objects, of perception. To begin a lesson with a rule or abstract statement will not be effective. 1. Use concrete material and words which stand for the world of persons and things. 2. Pupils know what brings rewards and punishments in their immediate life. "They learn pretty well what is expected of them in the family life, and, with the help of their dramatic imagination, begin to idealize conduct to some degree, using terms such as good, nice, brave—such moral standards are in process of formation unreflectively, being crystallized from either incidental pains and pleasures or from those administered systematically

by the older members of the group to which they belong. Thus their "conscience" is derived wholly from the authority of the surrounding adults, and their moral habits are formed by the law of effect." This is the apperceptive background on which teachers should plan their lessons. But because homes and communities differ the backgrounds will not be the same in all pupils. 3. Because the imagination is so strong pupils of this age often confuse desire and fact. Memory is active but the reports of occurrences are often not accurate. The child who had heard her father lament certain criticisms he had received because of his negative attitude on a certain community movement, came home from Sunday School declaring her teacher had taught them "be a knocker and you will receive an opening." When tested she could quote the verse "Knock and it shall be opened," etc., correctly. Teachers build carefully, truthfully, but be not careless in your criticism of pupils now passing through a stage of growth peculiar and imaginative.

Little need be said about getting self activity. All play is activity and manipulation. It is just activity rather than games that these pupils want, running, chasing, jumping, rolling objects, rhythmic movements, all are naturally stimulated. Primary teachers should use songs, marches, dramatizations and other active means of teaching. Stories should contain action rather than too much description. Muscularly the pupils grow quite rapidly, have good control of the larger muscles but yet need to develop the necessary nerve connections for fine muscular co-ordination. Teachers should adjust to this condition in choosing activity for class work.

Youth

Youth is at the heart of life,
Else there would be no spring—
No April leaping in the world,
Where all hearts sing.

Youth is at the heart of God,
And in this golden power
The universe is ever young,
Forever bright with flower.

As through the eyes of youth, I see
A glorious hour for men,
When they shall find their dreams, shall
find
Their youth again.

—Edwin Markham.

RELIGION CLASSES

*Written for the General Church Board of Education by Harrison R. Merrill,
Brigham Young University*

Suggestions for Upper Grades

A suggestive outline of material for the upper grades from the fifth to the ninth, is given here to aid those Religion Class teachers who are finding it difficult to adapt the "Reader for the Religion Classes" to their needs. The reader will be used as general guide, however, and the suggested material here may be used for assignments and supplementary work. The Reader has been followed very closely in this outline.

For the benefit of those classes that are just getting under way, suggestions are given in brief for all the lessons up to and including lesson 12.

Lesson I

Subject—The Bible.

Teacher may discuss the subject, "How we got our Bible." She may also explain what the Bible is. She may show that it is a great library of Hebrew history, poetry, and philosophy. A little information concerning the various writers might be helpful. The geography, climate, products of the Holy Land could be mentioned. In fact, the teacher could use anything that would arouse in the students a desire to examine the Scriptures.

Lesson II

Subject—The Relationship of God to Mankind

The beginning of sin and sorrow. The lasting love of God for man and man for God. Read Genesis Chapters 2 and 3.

Lesson III

Subject—The Result of Disobedience

The relationships between children and parents in this life are very similar to those that exist between mankind and God. Disobedience brings sorrow. Saul lost his Kingdom through disobedience. Read the fifteenth chapter of Samuel. Pupils may be asked to contribute their own experiences.

Lesson IV

Subject—The Reward of Obedience

God chose Abraham to be father of

the faithful on account of his great faith. The choosing of Abraham was no accident. Abraham earned recognition by his faithfulness. The relationship between God and Abraham was similar to that existing between the President of the Church and the President of a Stake. Read Genesis 17:1-23; 18; and 21:1-8.

Lesson V

Subject—The Lord Provides and Prepares Leaders to do His Work

Moses was selected from birth to do the work he did. The Lord made it possible for Moses to acquire the wisdom of Egypt in addition to that of the Hebrews. Read Exodus 1, 2, 3 and 4.

Lesson VI

Subject—God is a God of Miracles

If God directs, those who follow Him cannot go wrong. He can overcome all things to accomplish His purpose. Read Exodus 14, 15, and 16.

Lesson VII

Subject—How Miracles are Performed

God has powers not yet known to man as is indicated by the marvelous discoveries made by science, such as radio, electricity, etc. Besides these various agencies known to God, He has legions of unseen hosts to assist Him in His work. Read Joshua 5:9-15; 6. Matt. 26: 51-54; Matt. 1:8-14; Numbers 22:1-35.

Lesson VIII

This lesson in the Reader was designed to be given in the class which comes just before Thanksgiving. Teachers will not have difficulty in arranging a Thanksgiving program which will emphasize the goodness of God and the many blessings He has showered upon His children. Suggestions may be gleaned from magazines and newspapers.

Lesson IX

Review—Oral or Written

Lesson X and XI

The group of lessons, beginning with

this one, are designed to bring Jesus, as the Son of God, into the lives of the children, and to teach them some essential things concerning baptism. While the Reader was designed for children who are about to be baptized or have recently been baptized, it will do older children no harm to review these essentials. Lesson X attempts to present some of the miraculous happenings connected with Christ's birth in an interesting and effective way. The thought to be transferred to the student is that the Savior was not an ordinary babe or man: He was God. Teachers of seventh, eighth, and ninth grades could help in staging Christmas pageants by writing to Professor E. H. Eastmond, Head of the Art Department, Brigham Young University, Provo, Utah.

Those who do not care to use the little drama or a pageant could assign Luke 1, 3:1-39; Matt. 1.

Suggestive Questions

1. Give all the proof you can that the Babe born in Bethlehem was the Son of God.
2. What is the best proof to you?
3. Describe as best you can the birthplace of the Savior.
4. Give a suggestion as to why the angels came to shepherds with their message.
5. In what way does St. Luke's story differ from that of St. Matthew?

6. What relation was John, the Baptist, to Jesus?

Lesson XII

Subject—Jesus Declares His Sonship

Not only did the miraculous events connected with the birth of Jesus suggest that He was the very Son of God, but He, Himself, made that declaration early in His life and maintained that He was, indeed, Divine. The Godhood of Jesus Christ is being questioned in these days, therefore, this lesson is of paramount importance.

Read Luke 2:41-52; John 4:1-42; Luke 22:45-71; Luke 23:1-3; Luke 24:33-53.

Suggestive Questions

1. Describe the different occasions upon which Jesus declared Himself to be the Son of God.
2. To what different kinds of people did He make this declaration?
3. Which declaration was the most forceful?
4. What effect did His declaration have upon His listeners?
5. What effect did it have upon you?
6. Why is it important to know that Jesus was, nay, is the Son of God?
7. Do you believe that He was the Son of God?

(Read the Magnificat printed at the end of the leading article in the *Juvenile*,—"Our Christmas Mother.")

Little Children Like Me

Bertha A. Kleinman

Let me be just a little child trusting,
As happy, as happy can be,
Because in the Kingdom of Jesus,
He loves little children like me.

Let me be just a little ray shining,
All ready for eyes that are dim,
That somewhere the world may be brighter,
Because I am telling of Him.

Let me be just a little note singing,
All cheery for days that are long,
That somewhere a heart may be lighter,
Because I am singing His song.



The Story the Mother Star Told

One night up in the deepest, darkest blue place in the sky, a wise, old mother star was telling stories to her five little baby stars. It was almost time for dawn when the sun's rays would surely appear and light up the world. Dawn—the time when all other things awaken—is, as you know, the signal for little stars to hurry off to bed.

"Tell us one more story before we go to bed," begged the little stars.

The wise mother star looked away off to the edge of the world. Not a streak of light could be seen.

"There'll be time for just one more," said she. "The last and the best. What shall it be?"

"Tell us one about the earth children," begged Twinkle-Winkle, as the biggest little star was called.

"Oh, tell one about Christmas," cried little Glitter-Glitter, the little sister who was almost but not quite as big as Twinkle-Winkle.

"I'll do both," said the wise mother star, "I'll tell you one story and it shall be about Christmas and about the earth children."

"Oh, goody, goody," cried all the little stars in chorus.

"Christmas comes once a year down on earth. It is a celebration to commemorate the birth of the Christ Child, and on that day each earth person tries to do the best and sweetest thing that he knows how for some other person. That is what earth people call the Christmas spirit. But I have started my story at the wrong end. Let me go back a little." The mother star stopped talking and thought and thought. The little stars

held their breaths and waited. They were afraid the story would not be finished before the sun's rays came peeping up to send them scurrying off to bed.

"A long, long time ago, people lived out of doors like the birds and the animals. They never were sick and everyone lived long and happy. Bye and bye, people began to live in houses. They shut out the fresh air and the sunshine and forgot how good and necessary these friends are. They began to eat food that was bad for them; they forgot how to play; they sat up late at night and slept when the sun was up in the morning. And, I'm told that some of them forgot how to keep clean and let their children be frightfully dirty."

The mother star and all the little stars shuddered at the thought of dirty children.

"And then," continued the mother star, "disease appeared and made all sorts of trouble for people. There was sickness. Little girls and boys fell sick and had to lie in bed all day. Death came and snatched off the babies and the children and the young mothers and fathers, and finally, some of the people who were cleverer than the others began to wonder if something couldn't be done to drive Disease and Sickness out of the world."

"Said one wise man, 'The things one needs to have health are all about us. They do not cost money. They are sunshine and fresh air. They are plenty of play and plain simple food. They are going to bed early at night and keeping clean.'"

"Said another wise man, 'True, true!' But people have forgotten. We must tell everyone in the world about

these things and how can we do that?"

"Said a third wise man, 'Have you forgotten Christmas—the time when people make the nicest gifts to one another? What better gift could there be than that of good health to each other?'"

"How, how?" asked all the others.

"The children shall help us. The Christmas Seal shall be our weapon. For each sale we shall ask just one penny. Surely, no one in the whole world is so poor or so miserly that he cannot give at least one penny to help make people well. And the children shall be our messengers, sent out to collect the pennies at this glad season of the Christmas spirit."

The mother star's voice grew fainter and fainter and finally stopped all together. She seemed to be looking away, way off at something the little stars could not see.

"But Mumsie, you've not finished," objected one little star. "Tell us, did the boys and girls sell the Christmas Seals?"

"Oh, yes," continued the mother star, "They worked hard and they sold the seals. Then pennies rolled in from the children in the cities and from the children on the farms until there was a huge pile of them."

"And then," prompted the middle star, nearly tumbling over in his excitement, "What became of all the pennies?"

"One night," said the mother star, in her softest, gentlest voice, "I was shining down upon a tiny house on the edge of a town. A mother was crying because her little daughter was sick with a disease called by the long, hard name, Tuberculosis. A kind nurse knocked at the door, who told the mother that she had been paid from the Christmas Seal pennies to come and help her little girl get well, and her hands were full of the Christmas Seal pennies."

"The mother did as the nurse told her. While the little girl was recovering, I used to look in upon her as she lay in her white bed. I kissed her cheeks and she dreamed that it was her mother. Every day she grew stronger. The sunshine and the fresh air painted her cheeks red. The good food plumped out all the places which had been so thin and hollow. The long hours of rest and sleep made her eyes shine and chased away the tired, sick look. A few days ago, the nurse told her that she was well again and she went dancing down the road, home to her mother. The Christmas Seal pennies have done things like this for hundreds of little boys and girls, and for older people, too."

"Oh, how wonderful!" cried the stars, "But hurry, hurry, Mumsie, the sun is coming up."

"I have heard stories from the clouds, who are out in the daytime, too, about the Tuberculosis nurses who go about the world to teach everyone the simple truths of keeping well. Even in the country schools, children are learning and are doing the things taught them in the Modern Health Crusade. They are opening their windows at night to let their good friend, Fresh Air come in. They are taking baths, and brushing their teeth and cleaning their finger nails and going to bed early, and doing all the things necessary to keep well."

The first faint rays of sunlight were beginning to streak the sky and turn the darkness into a rosy glow.

And then, as the little stars were all hurrying off to bed, Tweeny-Weeny, who had not said a word before, spoke, and all his brothers and sisters stopped to listen.

"I wish," said he, "That I were an earth child and, if I were, I would work so hard and sell more Christmas Seals than anybody else."

James H. Wallis.

The Strike in Christmas City

By *Ramona Wilcox Cannon.*

Something had certainly happened to Santa Claus. For centuries he had been the merriest little monarch that ever swayed a sceptre. Yet now he walked about Christmas City lonely and sad, and with a deep frown of distress upon his face. Sometimes he would tug at his kinky white beard, and mutter strangely to himself.

And no wonder! The most unheard of thing had occurred. A strike was on in Christmas City! Santa's followers, who had worked so faithfully for him through all the past years, had openly defied him. And why, Santa himself did not know. That was his own fault, however, because he would not let anyone tell him what was the matter.

Santa had called his great band of workers together, just as in other years, when their vacation was over and everyone was fresh for his new labors. This was always a gloriously glad and noisy affair. His eyes twinkled like two jolly little stars, as he talked about his plans for the best Christmas in history. And usually the heads of his followers grew so full of bright ideas that they bulged into unfamiliar shapes, and their tongues would all clatter at once, and they would cause such confusion that Santa had to appoint marshals to keep the peace.

But this year it had all been so different! When Santa, beaming his usual good nature, arose to address the audience, he noticed how all were looking at him with a solemn, strained expression. It gave him a hollow feeling in the pit of his round tummy, that had never been there before. But he tried to go on as if he had noticed nothing. However, as his plans seemed to grow bolder and

grander, the thousand eyes fixed upon him grew colder and harder. Then, to show that he was master, he began to talk even more extravagantly than he had been thinking.

"Of course this must be the gayest Christmas on record. We shall need two million of those walking 'mamma' dolls this year and six hundred thousand electric stoves, and three million pairs of skates and—." Nobody stirred or looked at all glad or willing, and the little king was so angry that he stopped right in the midst of his speech. He stamped his little foot until the ice crackled and flew in the faces of those in front, and they coughed and sputtered and sneezed. Tears gushed from Santa's eyes and he cried out, "Why, what can be the matter with you? You are like strangers to me—like enemies, even."

At that a tiny elf with a high voice jumped up and stood on his seat, so as to be both seen and heard. "Well, Mr. Santa Claus," he squeaked, "if ye'll give another fellow a chance, I'll tell you what we-all are thinking. The world's changed, now, and we must change Christmas to suit the world. We-all see it. We-all are broader-minded than what you-all are—"

He got not further. Santa Claus had received the first insult of his royal career. "What do you mean?" he blazed. "You *broader-minded* than I? Why you conceited little pigmy. You can't think in hundreds yet, while I—I think in millions."

Then Santa grew very regal. "As I was about to explain," he said haughtily, "before this base and ungallant interruption, we are to make five million pairs of skates, ten million electric trains, twenty million pairs of skiis."

He was interrupted with shouts of "No! no! never! We refuse!" The sounds echoed to the ends of the kingdom.

Santa drew back, aghast.

Then the long-faced giant whom the others nick-named Brother Efficiency, stalked over to Santa and shook a long, work-worn finger in his face. "Honorable King," he began, "you feel the importance of your mission. You wish every child to have a merry Christmas. But you do not quite understand. Your plans this year are impractical.

"Impractical? Bah! Impudence! Take your seat." Santa roared.

But the crowd was against his majesty, who shrieked through the tumult, "This meeting is dismissed," then fled from the hall. And that day all the springiness left Santa's walk and he went about sadly and slowly like a very old man. His feelings were hurt so deeply that he did not even notice the group of followers who tried to show him their loyalty. To think that his subjects would call him impractical and narrow-minded, after all the joy he had given his dear earth children on so many Christmases! And to think that the silly creatures would dare to ruin the great holiday this year! What could he do about it?

One day happiness, a lovely gentle spirit who had been very dear to Santa's heart, came over from the enemy. The King hoped she was going to join forces with him and win the others over and give the world a merry Christmas after all.

But he was sadly disappointed, for Happiness acted strangely. She tried to preach to Santa Claus. She told him that children did not have to have everything they asked for, that sometimes they were better off and happier with fewer things, especially when there was a good reason and they understood it.

Santa did not agree. His idea was

to give every child exactly what he asked for, and make it perfectly happy. So Happiness left him, and suddenly he found that she had disappeared, and all the other strikers with her. As he looked around at those who were left, he found that they were the weak ones. The strong had deserted him.

Then the Christmas mail came pouring in. Here was a letter from one of Santa's favorites, little Eddie Sand. It read: "der Santa Claus you ar the bestest, bestest man in the whol world ples bring me a rel eroplan and stembot and a scout whisel and stax and stax of candy choclets and everything i am a aful good boy even my der mama sez I am oful good i sed der manna caus papa sez to say der evry tim yurs afexshunatly Eddie Sand."

That roused the monarch to action. "Sleighbells and icicles!" he groaned. "We cannot disappoint those little ones." He called together the followers who remained. Everything he suggested, whether it was sensible or not they agreed to. But when he needed suggestions, their minds were empty. They had no ideas to give him. Santa bit his lip with disappointment, but set them to work. The King of Christmas was wise but not wise enough to direct the making of all the parts of "aeroplanes," and dolls and chemical sets and rocking horses. But he spread his men out in the many shops, to the best of his ability.

Then they discovered something very curious. The work shops were all in a dreadful state. Everywhere, tools were missing, whole sets of apparatus had disappeared, and nothing was in place. Never had carelessness been manifest like this before. Santa said to himself, "It looks like spite work," and his kind eyes streamed tears of disappointment.

The Christmas work moved along both slowly and lamely. And in the midst of it, Santa had to face yet

another grief. One morning when he ordered his reindeers and sleighs, he was kept waiting until he grew impatient. Looking out the door, he saw his little servant running toward him with a pale, frightened face. "Your Highness," he cried, wringing his hands, "Everything was all right only last evening, I assure your Highness, the bells were in tune, the harness was bright, and never have the reindeers pawed the snow more proudly."

"To the point, Kittikin, what is it?"

"They are gone, Highness," sobbed the little elf.

"Gone, Kittikin? What an outrage! Who did this thing?"

"I do not know, Highness. I vow I do not know."

"You had the key to the stable, did you not?"

"But the doors were broken down, your Majesty."

"Thieves, then," exclaimed Santa, "Who could have believed it! Very well, Kittikin, borrow the next swiftest animals here, and drive to the uttermost parts of the realm to find the guilty ones."

But at that moment the city was in an uproar and they discovered that everyone's reindeer had disappeared.

Santa ordered fifty men to search the kingdom for the stolen animals.

At length one returned and told excitedly how he had seen one of the strikers driving a sled full of broken toys. But he whipped up the reindeers to such a speed that he soon disappeared. Another reported sight of an enormous load of grain beyond West Gate. Yet another had caught sight of a train of sleighs carrying bales of wool. Kittikin had followed some tracks as far as the valley of the Icicle Maze, but he could not see beyond the ice ramparts, and he dared not lose himself within the maze.

"The brigands!" cried Santa, "They are stealing supplies, preparing for a long siege."

But Santa was too anxious to finish

the Christmas presents, to go out and attack his enemies.

Then came Christmas Eve. The little monarch surveyed the completed work and the gifts seemed so mean to his generous heart, that his spirit broke completely.

"My kingdom is wrecked," he groaned, "My glory is gone forever, my dear earth-children will never believe in me again. I cannot bear to live dishonored in my own realm. I will exile myself from my own Christmas City."

Immediately Santa slipped from his palace into the streets, usually brilliant and joyous on Christmas eve, but this year darkened and silent. Unnoticed he made his way to the North Gate, and with a broken heart, passed out into the night.

After trudging on for two or three hours he heard sleighbells in the distance. They brought memories of his own fleet deer carrying him on his annual journey, and it was almost more than he could bear. He was so lost in his dreams that he did not notice the sleigh had stopped. Suddenly four strong men siezed the helpless Santa and in a moment were driving him away with the speed of the north wind. He could see the ice pinacles and towers of his own beloved city glistening in the brilliant starlight.

What did it mean? They were driving through North Gate. The bells began to peal, the colored lights were turned on, and Christmas City was ablaze. Poor, dizzy Santa! They were carrying him on their shoulders toward the Great Hall. As they entered, the immense crowd gathered there stopped work, smiled or laughed, and gave the salute of Christmas City: raising their fingers to their lips, they sent a shower of kisses flying through the air, to their beloved ruler. Then giants, fairies, elves, nymphs and mysterious spirits blended their voices together in a strange harmony and

sang Santa's favorite carols. He was so touched that tears of happiness sprang to his eyes.

Then he looked up and down the long aisles and saw the stores of Christmas cheer, and almost shouted for joy to think his beloved children were to have their Christmas after all.

He began his usual march of inspection, and a look of disappointment crept over his face. The toys were far from his standard of other years, and there were so few of them! "They needed the old man," he said to himself, with a feeling of triumph.

Happiness, nearby, read his thoughts. "You see, she explained, we made most of these from old toys. We borrowed your reindeers and drove to earth. While the earth-folk slept, we ransacked their cupboards and chests and drawers, and gathered up all the broken toys, and such fun as we had mending them! We sorted all the odd parts and made new ones. Then we formed lines and passed Miss Doll, and Mr. Skate and little Jack-in-the-box down the line. Here an arm was added, then a leg, and again a screw, or perhaps it was a dab of paint, a buckle, a washed and mended dress, a freshly curled old wig. That is why we accomplished so much this year."

"Much?" Santa cried in surprise.

"Indeed, yes. Only look!" and she led him from the bundles of toys to a vast open space. "Look at this!"

Santa raised his eyes to behold millions and millions of golden brown loaves.

"Bread!" he exclaimed in astonishment. "Why bread here?"

"For all the starving children of the earth; and turn this way," she added.

There lay piles and piles of snug woolen garments for the babies; and coats, mufflers, knit stockings, shoes, caps, downy shawls,—everything to protect people against the biting winter.

Santa looked long and thoughtfully at it all—so different from his kind of Christmas. Then, hesitatingly, he drew the scribbled letter of Eddie Sand from his pocket and passed it to Happiness.

"What are you going to do about these?" he asked with a shade of sadness.

"Isn't that just like an American child?" she smiled reading the letter. "But I tried to tell you, Santa dear, that many pathways lead to joy. Unselfishness is one, and is successful with children more often than some of us think. "Let us try unselfishness on Eddie this year. She wrote on a dainty piece of note paper:

Dear Eddie:

Sorry about that aeroplane. I had to use it to get bread over to your little German brothers and sisters who are dying because they have nothing left to eat, and to carry clothing to the Russians who are perishing from the bitter cold. Do you know about the terrible conditions among the Greeks, and the Japanese and many other people, and even among many children in your own country? Here is a picture of some of the starving ones. Thanks, I knew you would not mind.

Your Old Friend,

Santa Claus.

"Can we not leave that in place of the aeroplane?" asked Happiness.

The old King had to agree to it.

Many such letters were sent out. Some told of little lame or sick people who needed help; others of children whose parents had had no work in many months. To the mind of each child was suggested the thought that he must help some other to have a Happy Christmas. And yet for each child was one gift that would bring a thrill of joy.

By four o'clock the presents were all distributed. Santa and Happiness drove to the home of Eddie Sand to see how the new experiment succeeded.

They looked into a beautiful room where the red coals of a grate fire threw out an occasional flickering light. A door was opened cautiously, then the lights were turned on, and as Santa had arranged, the Christmas tree lights went on also.

Eddie was delighted with that. Then he found a pair of gleaming skates that gave him joy. With eager eyes he proceeded to empty his stocking. In the toe to his great surprise, he found a letter, and sat down to spell it out. A lovely lady and a fine looking man came into the room and watched him attentively. He clasped his hand over his knee, and a faraway expression came into his eyes.

"What did you get, Eddie boy?" asked the lady softly.

"Oh, a keen pair of skates, and Santa was going to bring me a aeroplane, only he needed it to carry food to the poor little starving children. Gee, wish I could have gone along to help him!"

Santa's last doubt had fled, and he manfully admitted it to his companion.

"But let us view the other end of the experiment," she suggested.

They found their way to a famine ravished district and stopped at an ancient house which several families were occupying. Men and women lay on beds of straw, and children cried in their sleep for food. Through the shreds of clothing that covered them, their almost lifeless bodies showed their terrible need. Then they discovered the gifts. Toys were not looked at; even the much needed clothing was scarcely heeded, but the bread they clutched to their breasts, and picked it off morsel by morsel, and ate it slowly, as their weakness demanded.

As they sped back to Christmas City to enjoy the festivities of their own great day, Santa muttered, "I was impractical and narrow-minded. Hereafter I shall see that the earth has a more impartial Christmas." and tears flowed as he thought of the

joy that had spread over all the earth that day like a holy mantle.

A Lesson From a Rose

"Oh, I just can't do this problem at all," exclaimed Patty, disgustedly, shoving pencil and paper to the center of the table.

Patty's mother glanced up from her sewing and said: "There isn't any such word in the dictionary dear, as CAN'T. Try the problem again."

"Oh, I've tried it and tried it, and it just won't come out right. I don't believe the thing can ever be done."

Mother smiled: "Patty, I'm going to show you something, and see if you can learn the lesson it teaches." She brought a vase filled with beautiful roses and placed them on the table. "See what the roses have to teach you, dear," she said, resuming her sewing.

For a long time Patty sat and studied the roses. In the vase were five full blown American Beauties. She puzzled her head trying to figure out just what lesson they could teach her and what connection they could possibly have with a problem in algebra.

"I can't see anything about my problem in the roses, mother. Please tell me."

"Patty, don't you remember that when we picked the roses yesterday there was one bud and four roses?"

"Yes."

"Well, now there are five. You surely can see the lesson now."

Patty thought hard for a few seconds and then sprang to her feet.

"Oh mother, I have it! I have it!"

"Tell me," smiled mother.

"When you picked the roses yesterday four of the roses were in full bloom but the little buds was cut off from the bush without a chance to bloom. Instead of getting discouraged and saying that it could never bloom, it did the best that it could, under the

hardest circumstances, and made good."

"Right you are Patty," smiled mother, noting that her little girl had

once more taken pencil and paper to untangle the problem in algebra.

—Mrs. H. H. Johnson.
Moroni, Utah.



SANTA'S VISIT

Something to Color

By J. A. Bywater

Children may color picture to suit their taste.

The Juvenile Pioneer Camp

By Annie Lynch

A MERRY CHRISTMAS AND A HAPPY
NEW YEAR FROM JUVENILE PIONEER
CAMP, JUVENILE PIONEER
CAMP DAY

Thursday, December 27, 2 p. m. Be
ready. *We will call*

Christmas morning Santa Claus surprised ten pioneers with this dainty card and a box of home-made candy. The girls would certainly have been amused could they have heard some of the 'phone conversations. Such guessings as to who of their friends would be there! Yes, grandmothers are modern enough to enjoy 'phone visits.

"Sarah, are you invited Thursday? Is it a meeting, or a party? Do you think we will dance?" or "Cousin Mary, do you know if Jemima is going Thursday? Who are Juvenile Pioneer Camp? I hear that Elizabeth's granddaughter, Margaret, is Captain. Do you know if that is so?"

"I don't know for sure," answered Mary, "but I believe my grandmother is one of them, but she won't say what they are going to do, only that it is a surprise."

The meeting was with Louise, and the girls of Pioneer Camp were certainly "busy bees" getting ready. The guests were received in the living room which was gaily decorated with holly. A spray of mistletoe hung under the chandelier, and more than one of the "belles of long ago" laughingly paid the penalty of "getting caught under the mistletoe."

The girls' chorus sang old-time songs and after refreshments were served Margaret said, "We are glad to have you with us, and Santa Claus left a package for each of you on the Christmas tree. It has your name lettered in gold and our slogan, "We delight to honor the Pioneers," also in

gold. Will you tell us about your Christmas in pioneer days? Did you hang up your stockings? Did you have a Christmas tree?"

"Margaret, I'll tell you about our first Christmas here. We came to the Valley in 1850, and Christmas night I went to a party at Brother Brigham's—a dance in the kitchen of the log row, and we certainly had a good time. I remember that I wore a dress made from one of mother's that she brought across the plains. The first Christmas tree that I remember? Our children had been told about Christmas trees, so to please them mother decorated her biggest plant with popcorn and red berries from the canyon. Christmas Eve the children hung up their stockings by the chimney—a row of them, and next morning each child found in his stocking a ginger-bread man and a pair of home-knit mittens," said Aunt Jane.

"Talking of dances always takes me back to Social Hall days. As we came down State Street, I missed this old land-mark. It is a pity that it had to go—we oldtimers loved it. I expect the brethren knew best, but I do hope that the thea're can stay. The big party for Christmas and other holidays was always in the Social Hall. To be sure, we had ward parties, but the big event was the Social Hall party. Sarah, do you remember the grandeur of the legislative halls and the splendid suppers served? I have a bill of fare and I am going to give it to the Daughters for their relic hall. At some of the grandest balls, tickets were ten dollars a couple. The grand march was usually led by Brother Brigham who was a very graceful, dignified dancer. No fox-trotting then, but money-musk, Virginia reel, Sir Roger de Coverley, quadrilles and so on. Do you remember Brother Joseph F.'s pigeon-wings, Hannah? He certainly was a fine dancer. With all our hardships we found time to sing and dance and be merry. Then we had the Social Hall plays, more thrills than any

movie today, but that is another story."

"That brings to my recollection the opening of Social Hall. I was there and so were you, Elizabeth. James here, was your beau that night," said Brother H.

"Uncle James, do tell us about it," coaxed Louise.

"All right, I'll do the best I can to remember the details. It was on New Year's Day, 1853, that the building was opened and dedicated with members of the Dramatic Association, Church officials, and others as the invited guests. At three o'clock, Brother Heber C. Kimball called us to order and the dedicatory prayer was offered by Apostle Amasa Lyman. Brother Brigham and other Church officials were members of the Dramatic Association, and Jim Ferguson, the leading man of that talented company was called on for a speech. He was not only the 'silver tongued orator,' but I tell you, girls, he was a handsome man and he made a fine speech about the building of the hall for the first home of the drama in Utah.

"We danced until supper time, about eight o'clock, then more dancing until nearly mid-night. Between the dances, Brother Kay and others sang and some of the boys, dressed in costume, called themselves the African band, and played southern melodies.

"We closed by William C. Dunbar singing, 'The Merry Mormons.' Sister O—a sister of Louise, who was present offered to sing this quaint old song and the pioneers joined in the chorus.

THE MERRY MORMONS

Tune—*Bonny Breast Knots*

We've built this house, my brethren dear,

That we may all assemble here:

From time to time our spirits cheer.

With truth from out the fountain.

Chorus

Aye the merry; O the busy, aye the sturdy Mormons;

The world we'll soon turn right side up

And people it with Mormons.

We've felled the timbers strong and tall

To form the roof and floor and wall;
Obedient to the bishop's call,

And thus we build up Zion.

Cho.

Our axmen, they are brave and bold,
Our roadsman cheerily laid hold,
And teamsters quick the timber rolled,
The builder's stuff to furnish.

Cho.

Our efforts have united been,
In every move it could be seen,
From first to last we've felt serene,
Tho' toilsome were our labors.

Cho.

We never count our labor aught,
Nor our experience dearly bought;
We never harbor such a thought,
But persevere and conquer.

Cho.

Our children can assemble here,
Receive instructions good and clear,
And learn the Sabbath to revere,
And lay a good foundation.

Cho.

O may we never, never see
Our children aught but pure and free
And useful in a high degree

To build up Jesus' kingdom.

Cho.

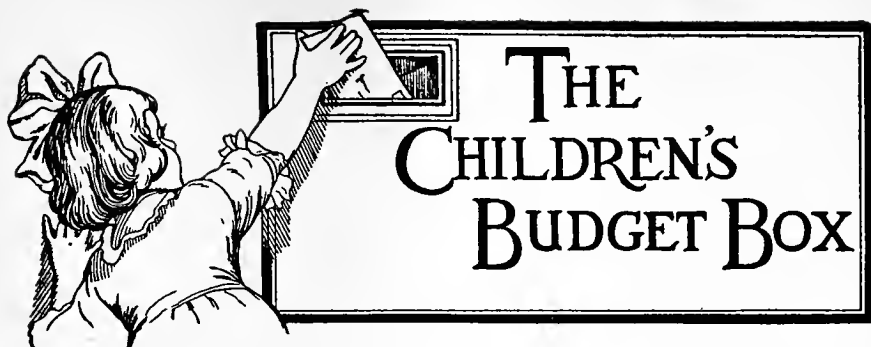
If all the Saints who here reside
Will list to him who doth preside,

And firmly in the truth abide,

How great will be their glory!

Cho.

After this good-byes were said and
with God bless you, and a Happy New
Year, the guests left for home.



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

Thanksgiving

Thanksgiving is here
Happy are we,
To see the sweet honey
Just from the bee.

The Cook is busy
With turkey and pie,
Cakes and other good things
If I miss 'em I'll die.

Age 12. George M. Larson
Bloomington, Utah.

filled their stockings full to the brim with candy. He put the toys on the floor for each of the boys and wrote a note and put up on the stockings. The note read: "A Merry Christmas and a Happy New Year."

Age 10, Glenn Wainwright,
Kemmerer, Wyoming.

Christmas Eve

Jack and Tom were two little boys and they lived in the woods. Jack's and Tom's mother and father were poor. On the night before Christmas Jack and Tom hung up their ragged stockings and went to bed.

At 12 o'clock down the chimney came a plump little man dressed all in red with white belt, collar, cuffs and fur on the inside of it. It was the first time he had ever come to that house.

What do you think he did? He



AN INTELLIGENT DOG
(Courtesy "Our Dumb Animals")

Santa Claus

I know a jolly old man
Who lives in far off ice-land.
He comes but once a year
With his sleigh and swift reindeer.

And in his pack he brings,
Dolls, books, and other things.
There's sleds and skates for boys
And things that bring them joys.

There's hats and combs for girls,
Shoes, rings, and beads of pearl;
And even the baby, too,
Gets something that's all new.

Who could this dear man be,
That visits you and me?
Just make a guess and see
If you know who he can be.

Age 10. Mulford Aycock
Vernal, Utah.



Copy By Freda M. Robinson

Age 14, Middlesborough, England,
Newcastle Conference.

Montezuma Well

The day I was eight years old I visited the Montezuma Well, one of the great wonders of Northern Arizona. It is located in the top of a hill. From the rim to the water it is about one hundred feet; and about four hundred feet across. It is about fifty feet from Beaver Creek Canyon into which a large stream of water flows from the well and is used for irrigation.

This water was used by Prehistoric Cliff Dwellers for the same purposes; their canals can be plainly traced today as the lime in the water formed into rock along the canals leaving perfect rock ditches, which in themselves are wonderful.

Cliff dwellings in the sides of the well itself are in a good state of preservation and almost at the water level there are also houses of Cliff Dwellers. The people must have been very small.

There have been a great many attempts to find the bottom of the well, but none have succeeded.

There are hundreds of people visit this wonderful place every year.

Age 11, Karl Theodore Bates,
Prescott, Arizona.

My Life

By A. Turkey

I was born in an old shack. My first remembrance is that of snuggling under my mother's wings with my brothers and sisters. One fine morning I got my first glimpse of the world and the sun shone its brightest as if to welcome me.

In a few weeks I knew every nook and cranny around the old farm. I shot up like a beanstalk, as the saying is, and I grew fat for I had nothing to do but eat. I know my mother was proud of me for she strutted 'round and patted me every now and then.

One fine day in Autumn the farmer

and his son came out into the yard and pointing at me said, "That's a fine one. Tommy can you catch him?"

Mother told me to run and believe me, I did. I led Tommy a lively chase, but at last he got me in a corner of the orchard. They picked all my beautiful (if I do say it) feathers off and put me in an oven. And oh, the agonies! I think I would change places with Jonah. At least a whale is not hot. But it is worth it for I am sitting in the center of the table. Goodness they are cutting me to pieces. Oh! Tommy took my leg. He's biting me, Oh! such pain! Well, good-bye folks. You'll find my will in the barn under the hay. Good-bye everybody.

Age 14, Elva Simonsen,
517 East Forest Street.
Brigham, Utah.



Thanksgiving Day Acrostic

T—is for truth we all love to tell
H—is for honesty that makes all men
 "swell;"
A—is for alter where we are wed
N—is for nobility of which we have
 read;
K—is for kindness we all should
 practice
S—is for sorrow that should not attack
 us;
G—is for goodness that holy men give
I—is for Israel where the righteous
 may live;
V—is for volume we all like to read,
I—is for Indian who takes the lead;
N—is for Nazareth where Jesus was
 born
G—is for glee and not forlorn;

D—is for David who fought the fight
A—is for Abel who lived in the right;
Y—is for youth so happy and bright
 and also for you when you pray
 at night.

Age 12, Roxie Nickerson,
Box 88, Grantsville, Utah.

Baby's Bath

When our baby takes his bath
We 'ist sit around and laff
At his funny little tricks
How he crows, and laffs and kicks.

First he'll splash with one hand
Then he'll dash with t'other
Then he'll look at us so sweet
He's such a darling brother.

But Mother says it's been that way
With all of us; an' we're seven
And Mother ought to know she should,
For she'd just as soon t'was 'leven.

But when it's time to take him out
Then comes the very best part;
He'll kick and scream and yell and
shout,
Then he shows he's the best sort.

Oh yes he's a wonderful brother
But he's best when he takes his bath.
We 'ist sit around and watch Mother
And laff and laff and laff.

Age 14, Ora McRae,
Box 1890, Bisbee, Arizona.

A "Freshie"

A Junior was talking
To a Freshie one night,
"Just look at the stars
How numerous and bright!"

The Freshie looked puzzled
As he glanced with a shy,
"Oh, aren't there a lot?"
He exclaimed by and by.

Said the Junior, "You're green,"
Laughed the Freshie, "That so?
But that's not half bad
'Cause its green things that grow."

Thora Hyde
Age 14, Metropolis, Nevada.

Thanksgiving Day

There is one day in November,
One day we all love best;
It is joyous Thanksgiving
A day that is most blest!

When we meet together
On glad Thanksgiving Day,
We all greet one another,
And go laughing on our way.

For with our harvest gathered,
Our hearth-fires warm and bright;
We greet glad Thanksgiving,
And rejoice with all our might.

So may this day forever remain
And always be welcome in every
way;

May it all its happy joy retain;
And so God bless Thanksgiving
Day!

Age 12, Eliza Carpenter,
Bloomington, Utah.

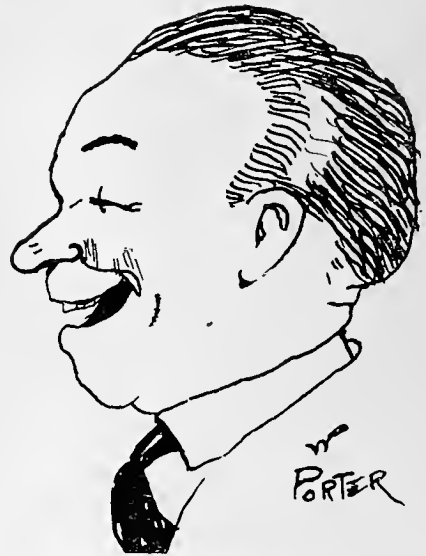
Answer to Prayer

As I was coming home from town
with Mama my tooth started to ache
when we were just about home. It kept
getting worse till I couldn't stand it,
and when we got home it was still
aching severely. I said to Mama. "I

wish you would ask Father in heaven
to make my tooth better, I want to go
to sleep."

Mama said, "I will call Daddy and
he will ask Him and Mama will help
him all she can." Mama called Daddy.
He was out in the field. Daddy
didn't get in for a half hour. My tooth
was giving me lots of pain. When he
came he administered to me, and in
less than five minutes my toothache
was gone entirely and I went to sleep
and slept all night. Two other times
it started to ache and it stopped as
soon as Daddy administered to me.

Age 6, Sarah Sutton,
Oakley, Idaho.



Age 14, Drawn by Wesley Porter
R. F. D. Morgan, Utah.

The Honey Bee

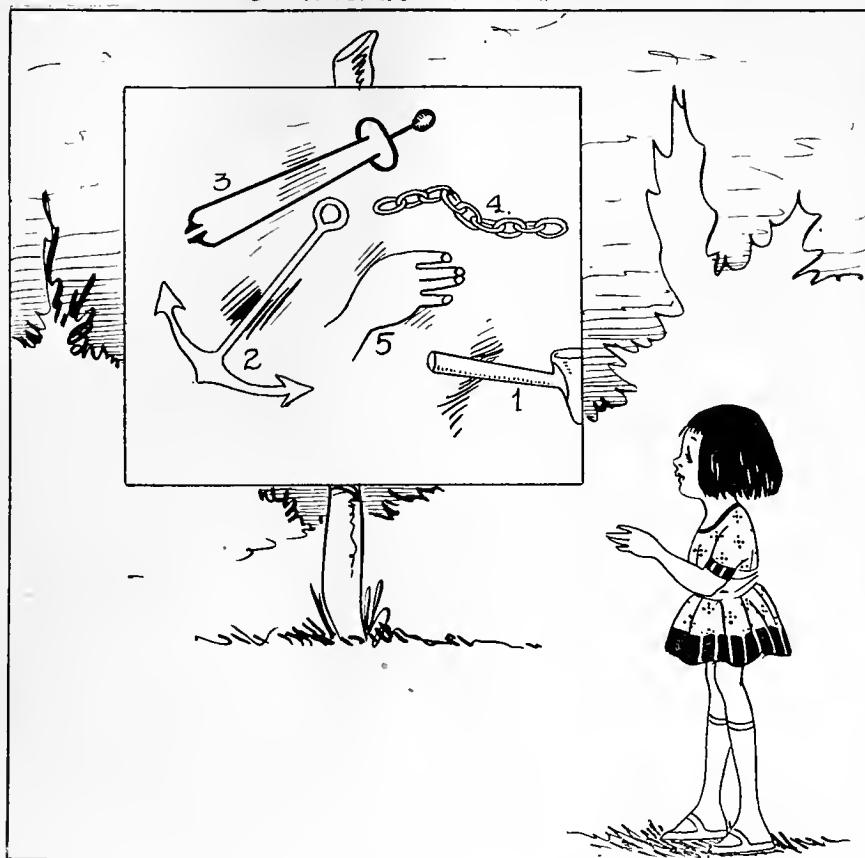
Oh, see the little bee!
She is very much alive,
She is busy as busy can be,
In carrying honey to the hive.

In summer she works all day long,
It seems to be her pleasure,
She never does go wrong;
When storing up her treasure.

Age 11, George Strebel,
Box 95, Roosevelt, Utah.

TOWNS IN UTAH

BY WALTER WELLMAN



Instructions

Take one letter from the name of the first article, one letter from the name of the second, one from the third, etc., and have the name of a town or city in Utah. Repeat, and have the name of another town or city in Utah. Repeat again, and have a third town or city in Utah. What are the three towns or cities in Utah?

Prizes of books will be given to the first ten of those under seventeen who correctly solve the above puzzle, and send us the best original drawing, or photograph, or the best article of not to exceed three hundred words, or poem of not to exceed twenty lines on any subject. Answers must be in by January 1, 1924, and all contributions are subject to the rules provided in "The Children's Budget Box." Address Puzzle Editor, Juvenile Instructor, Room 202, L. D. S. Church Office Building, 47 E. South Temple Street Salt Lake City, Utah.

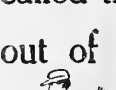
Honorable Mention




Evalyn Aydelotte, Manassa, Colorado
 Elva Carpenter, Bloomington, Utah
 Harold L. Cash, Pasadena, California
 Annis Chantrill, Newdale, Idaho
 Addison Cluff, Colonia Garcia, Chihuahua, Mexico
 Lois England, Moreland, Idaho
 Gustave T. Fernelius, Uintah, Utah
 C. W. Gibby, Roy, Utah
 Ralph Hadley, Harper, Utah
 Kezia Heaton, Moccasin, Utah
 Mildred Ismon, Hurricane, Utah
 Ferril Jensen, Pocatello, Idaho
 Bonnie Jensen, Boise, Idaho
 Delos Kershaw, Porterville, Utah
 LaZelle Kitchen, Tridell, Utah
 Lucy Millard, Moulton, Idaho
 Clyde Porter, Morgan, Utah
 Elmer R. Scovill, Orangeville, Utah
 Mary Lue Thurber, Washington, D. C.
 Gela Vail, Byron, Wyoming
 Effie Winward, Whitney, Idaho
 Ethel Womack, Logan, Utah

The Runaway Doll
















①
LITTLE Betty sat on the porch waiting for the red rambler that climbed over the porch swung up and down above her head, and the big fly flew buzzing into them. Betty loved the red rambler. She called them runaway roses, because they ran so far in and out of the garden and over the roof. When the postman came, she gave him a rose, and he gave her a letter. The letter was from Uncle Tom. Mama read it aloud, and Betty listened with both ears. "Dear Betty," it said, "This is your birthday, and I send you my love, and something else done up in a box. It will come at twelve o'clock, and you must love it with all of your heart, except the little piece that belongs to your loving Uncle Tom." "Oh, Mama!" cried Betty. "Do you think it will be a cat, or a dog, or a bird in a cage?" "I think," said Mama wisely, "that it will be a new doll." Then Betty ran and told the other dolls about it. There was Elise, the French doll,







and Sukey, the rag , and Bobby, the boy , and they all smiled sweetly with their red  to think of having a new sister. When they were dressed,



went and sat on the  again. But the  struck twelve, and no  came. And it struck one, and two, and three, and still no  came! "I think," said Mama, laughing, "that your

 has run away!" Night came, and Betty went to her  with a big  on her cheek. But when she woke up the  was shining, and by her  sat the new ! Such a beautiful doll, with blue  and curly  and a lovely pink ! "She did 'run away'!" laughed Mama.

"The expressman took her to the wrong , and she stayed there all night, and did not find her way here until this morning." "She is a Runaway Doll!" cried Betty. "And she has pink cheeks and a pink , like the rambler . I shall call her Rose Rambler. And I shall love her with all of my , except the little piece that belongs to dear Uncle Tom!"





Disappointed.

Miss Playne:—"Papa declares that I am his greatest treasure."

Mr. Blunt:—"Indeed!" "Then he isn't as wealthy as I supposed."—Boston Transcript.

No Verdict Yet.

Johnny: (to Jim on his way home from fishing). "Did you get anything?"

Jim: (thoughtfully). "No, I aint been home yet."—London Answers.

Naturally.

Miss N.:—"Is that clear?"

R. F.:—"As clear as mud."

Miss N.:—"Well, that covers the ground, doesn't it?"

He Sold The Mule

Two darkies in South Carolina were dickering on the sale of a mule. "How much'll you take fo' dat mule, brother?" inquired the first.

'Ah'll sell you dat mule so cheap dat you'll feel lahk a hoss thief."—Judge.

Where From?

A reporter was misinformed, and the obituary of a live man appeared in the Dalby Tribune. Of course, the live man was more or less indignant about the error, and rushing to the telephone, called the editor. "I see in your dirty old sheet that I am dead," he snorted.

"Yes," replied the editor. "Where are you speaking from?"

Patience Nearly Exhausted.

A man was hired to carry the hardware out of a ship onto the wharf. As he crossed the plank with two small anvils, one under each arm, the plank broke and he went down into the water. He came up and shouted for a rope, but no one heard him. He went down and came up the second and third time, and the last time he appeared he said, "If some one doesn't throw me a rope pretty soon I'll drop one of these anvils!"

Cautious

Blinks:—"Do you always tell the truth?"

Jinks:—"No; I want a few friends, thank you."—Cincinnati Enquirer.

A Miracle.

The Fisherman: "Is this a public lake?"

The Inhabitant: "Yes, sir."

"Then it won't be a crime if I land a fish?"

"No, it'll be a miracle!"

A Habit with Him.

Hank says to his wife the other night: "I sure miss that cuspidor."

"You always did miss it," says Mrs. Beasley; "that's why I threw it on the trash pile."—Arkansas Utility News.

Reassured.

Mrs. Poteet:—"I hear that your boy Pod, who's off to college, is givin' a good deal of his time to Ma Jong and the like."

Mrs. Dismuke—"Well I'm thankful he pays so much attention to the old ladies, instead of gunnin' around with the flappers or playin' any of those gamblin' games."

Didn't Know Why.

There is no use trying to joke with a woman. The other day Jones heard a pretty good conundrum and decided to try it on his wife.

"Do you know why I am like a mule?" he asked her when he went home.

"No," she replied promptly. "I know you are, but I don't know why you are."

The Spine.

A class of boys had been studying physiology and one wrote a composition on the "Spine." Among the many many papers sent in was the following:—"The spine is a bunch of bones that runs up and down the back and holds the ribs. The skull sits on one end, and I sit on the other."

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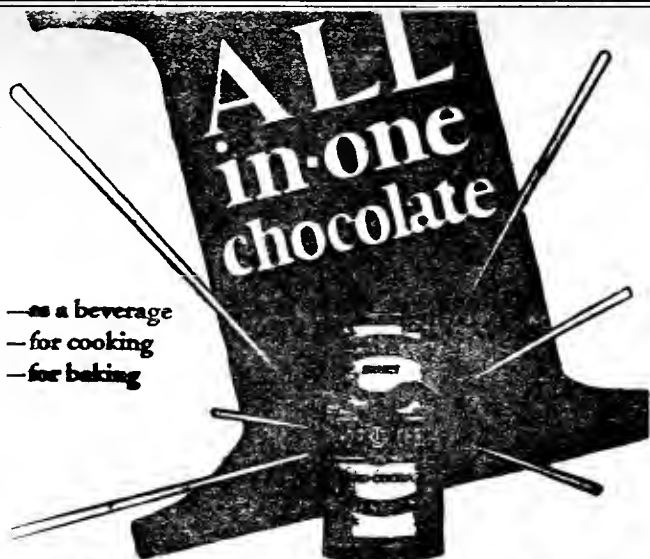
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